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FATHER DOMINIC DU RANQUET.

A SKETCH OF HIS LIFE AND LABORS (1813–1900).

On the 19th of December last there passed away peacefully at our Mission of the Holy Cross, Wikwemikong, Manitoulin Island, Father Dominic Du Ranquet, the pioneer Indian Missionary of the new Society in Canada, and the last survivor of that hardy and zealous little band of Jesuit priests who, more than fifty years ago, undertook the great and difficult task of christianizing and civilizing the roving tribes of Indians scattered along the north shore of the great Lakes, Huron and Superior, and all around Lake Nepigon, farther north. One by one did he see his companions disappear from the scene of their labors; one, Father Nicholas Frémiot, in the prime of life—only thirty-five years old;—the others, as the Fathers Joseph Hanipaux and Peter Choné, after bearing for many years the hardships inseparable, especially in those days, from the life of a missionary on our great lakes, till he himself was called to his reward at the advanced age of nearly eighty-eight years. During the fifty-six years of his laborious but fruitful apostolate, he witnessed the rise, growth and maturing of our numerous missions; and he had the consolation to see gathered in that goodly harvest of souls, towards the ripening of which he had contributed in such a large measure.

Father Dominic Du Ranquet was born on the 20th of Jan., 1813, near Clermont-Ferrand, probably at the castle of Le Lanquet in the ancient Province of Auvergne, of

a noble and pious family, which has given to the Church in our own days, no less than seventeen religious, and to the Society of Jesus six missionary priests, five of them being brothers, and the sixth a nephew of the subject of this sketch. Of the former, three, Fathers Louis, Charles, and Victor, went to evangelize Madura, where they died after a few years, worn out by the climate and the fatigues of a hard but fruitful apostolate. The fourth, Father Henry Du Ranquet, who died in 1891, is too well known to the readers of the LETTERS, to need any further eulogium at my hands (See sketch of his life in LETTERS, vol. xxii. 133).

Of Father Dominic's childhood and early years, previous to his entrance into religion, nothing certain is known to the writer of this sketch, as the good Father rarely, if ever, spoke on the subject, as far at least as is known. He entered the Society on the 9th of October, 1838, being already in Holy Orders, and on the 6th of March, 1841, he was ordained priest. The following year he came to Canada, being one of the nine religious of our Society sent to this country by the Province of France, in answer to an appeal made to the Society in 1841, by the Bishop of Montreal, Mgr. Ignatius Bourget, and gladly accepted, in the name of the Society, by our Very Reverend Father General. Like his eight companions, five priests and three lay brothers, he had been destined for the Mission of Madagascar. The vessel had been chosen and the day of departure fixed, when God allowed that this project should fail.

The little band was then directed to the Mission of Canada. On April 24, they embarked at Havre on an American vessel, reached New York on the 26th of May, and arrived at Montreal on the first of June. As it was within the scope of Superiors to resume among the native tribes of Canada the labors of our ancient Fathers, Father Du Ranquet was directed, with Brother Jennesseaux, to the Indian village of Oka,[1] on the shores of the Lake of the Two Mountains, where the priests of St. Sulpice had a flourishing Mission of Iroquois and Algonquins, there to study under those skilful masters, the Algonquin tongue, the most indispensable one on the Indian Missions situated along the Otawa River, and closely allied to the Otawa[2] and Odjibwe dialects spoken almost ex-

[1] At the time we speak of, this village bore the name of the lake, which was also that of the seigneurie, which belonged then, as it still does now, to the Priests of St. Sulpice.

[2] This seems to be the more correct way of writing this name, i. e., with one t only. It is the orthography still followed in our Indian dictionaries.

clusively on Lakes Huron and Superior. As he had an excellent memory—which he retained even to his old age—and was of quick perception, he made rapid progress in his studies. Later on he showed the same skill and perseverance in the acquiring of the Otawa and Odjibwe languages, which he was to use exclusively during the last fifty years of his life, and which he spoke and wrote with great correctness and fluency. The writings which he left, and which I shall enumerate later on, are all in the Odjibwe dialect, and form an important part of our infant Indian literature.

Father Du Ranquet remained some eight months at Oka, where he received a generous and brotherly hospitality, of which he always spoke afterwards in terms of the most heartfelt gratitude. This was in the latter part of 1842, and the beginning of 1843. During the second half of the last named year, he joined at Sandwich Fathers Chazelle, Choné and Peter Point, continuing there his Indian studies. The Mission of Sandwich, it will be remembered, was founded on the 31st of July, 1843, with Father Chazelle as first Superior, in response to an appeal made to our Society by Mgr. Power, first Bishop of Toronto, a very zealous prelate and a great friend of Ours. It was the first mission the new Society had in Canada, having been an old mission of Ours, called "the Hurons of the Assumption."

In the spring of 1844, Father Du Ranquet, with Brother Jennesseaux, penetrated into the Island of Walpole,—also called South Island, from its geographical position—one of the six formed by the River St. Clair on emptying itself into the lake of the same name, some twenty-three miles south of Lake Huron. It is called by the natives *Pakedjiwan* (in the locative case, Pakedjiwanong), which means "the division of the stream," because at that point, the river divides to form it. It measures some seven or eight miles in length, and some five in width. Its soil is very rich, and was, at the time we speak of, covered with a beautiful forest of all kinds of trees. In some parts there are damp aud marshy places; but, on the whole, its climate is not unhealthy, owing, it is believed, to the crystal limpidity of the waters of Lake Huron, which arrive there in almost their entire purity. There were then on the island some 700 Indians, Objibews, Pattawatomies, and others, all speaking kindred languages, or dialects. Those savages, with some 400 others that were in the neighborhood, formed what is called in administrative phraseology, a superintendency,

with a Government Agent at its head. Those of Walpole Island kept aloof from the rest, and tried to constitute a nation by themselves.

Indignant at seeing almost all the other Indians embracing, more or less, Christianity and a civilized mode of life, they considered themselves as a noble "débris," or remnant, and posed as the type and model of the red race. A fine type indeed! Fortunately for the red race, history shows us nobler specimens of humanity among the various tribes of our North American aborigenes. Among other vices, to which they were addicted, may be mentioned drunkenness and laziness. But the greatest, and perhaps the sole real obstacle to the entrance of Christianity on this island, was jugglery, or sorcery. It seemed as if the prince of darkness had intrenched himself on this island, as in his last stronghold.

Such was the field which Father Du Ranquet came to cultivate, with Brother Jennesseaux, and in which he toiled for six years, the most trying of his long and laborious missionary career, amid continual privations and vexations of all kinds from the hostile natives; but of this we shall have occasion to speak again further on, when enlarging upon the virtues of the good Father. For the present suffice it to say that this mission proved to be the crucible in which was tried and perfected that unalterable patience and untiring perseverance, in what he had once undertaken for God's glory and the good of souls, which ever distinguished him in after life, and which, I believe, formed the characteristic trait of his entire life. He was, in the noblest sense of the work, an *Auvergnat.*

His first care, on arriving at his post, was to build a house of Prayer—as the Indians call it—with a sacristy and a little house for himself and his faithful companion. He built a temporary chapel of timber-work, fifty feet long, by twenty-two feet wide and twenty feet high, with two little wings attached to it, which were to serve, one as a sacristy, and the other for dwelling purposes. The timber was taken on the spot, and the architect was none other but good Brother Jennesseaux, just the kind of man needed in such a mission.

What vexations and gross insults the Father had to bear at the hands of the hostile natives, with what patience and Christian fortitude he bore them, and with what noble perseverance he continued in his undertaking, a letter from his Superior at Sandwich, Father Chazelle, tells us at length; but I will not anticipate.

In a council of the tribe, at which the Father was present, on their invitation, one of the orators uttered this ominous threat: "I repeat to you, Black-robe, do not persist in thy undertaking of building; but, if thou continuest, know that our young men will come to lay waste and burn everything." Less than five years later, this cowardly threat was put into execution, for on the 25th of March, 1849, while both the Father and Brother were away from home, the chapel with its dependencies, was set on fire and burned to the ground.

Nothing was saved but what both of them had with them at the time. The Blessed Sacrament itself, with the sacred vessels and the sacerdotal vestments, became a prey to the flames. This was a terrible blow for the little mission and its valiant missionary. The latter, however, nothing discouraged, set to work again, building another chapel, in the meantime getting from some Catholic Indians the loan of two little huts, to serve, one as a temporary chapel, the other as a lodging for himself and his companion. He was fully resolved on facing the storm bravely, when, in September, 1850, Superiors having decided to abandon Walpole Island—as the position had become untenable—with a view of concentrating all the forces of the missionaries on Manitoulin Island and Fort William, sent word to Father Du Ranquet to leave his mission and proceed at once to Wikwemikong. This proved a sore trial to the zealous missionary, who thought he was on the eve of better days, i. e., on the point of reaping fruit from his labors. But at the voice of obedience, he bowed in humble submission, and started at once for his new field of labor.

He reached Wikwemikong on the 14th of September, Feast of the Exaltation of the Holy Cross; and after a brief rest, set at once about visiting the various posts, Indian villages (for there were then no white settlers on the island), depending on that centre, viz., Manitowaning, Wikwemikonsing, Atchitawaiganing (South Bay), and Mitchigiwadinong (or West Bay), on the great Manitoulin Island (Jishigwaningking visited only later on), as well as Owen Sound and the islands of the Georgian Bay (during the fishing season). Then going up the French River to Lake Nipissing, he would visit there the small bands scattered along the shores of that lake. On his return thence, he would go as far east as Penetanguishene.

A glance at the map of the north shore of Lake Huron will convince the reader that this must have been no

small undertaking fifty years ago, when travelling not only on rivers and smaller lakes, but even on the great lakes, had to be done mostly in bark canoes in summer, and on snow-shoes with dog teams, in the winter season; whilst here on the island, there were, at the time we speak of, no other highways than the narrow winding paths of the Indian.

Father Du Ranquet's stay at Wikwemikong was a rather short one. For in July, 1852, he was sent to Fort William, on Lake Superior, to replace Father Frémiot, recalled to Montreal for his third year of probation.

The Mission of Fort William, which had been founded but three years previously, had then but two inhabited posts depending on it, viz., Isle Royale, in the State of Michigan, and Lake Nipigon, the other localities, now attributed to that centre, such as Nepigon (Red Rock), Pays Plats, Pic, Montizambert, White River, Long Lake, Michipicoton and Agewang, in Ontario, as well as Grand Marais and Beaver Bay, in the State of Minnesota, being as yet either not in existence, or depending on the centre of Sault Ste Marie, Michigan.

There were stationed then, as now, at Fort William, two priests, one generally and naturally the Superior, who remained there, whilst the other visited the outlying stations. This latter status was given to Father Du Ranquet, who was not long in perceiving that this was rather a small field of operations, especially when compared with the vast and populous districts assigned to our missionaries in India and China. Moreover, that he seemed to have had at that time, but little faith in the future of those missions, will appear from what he wrote then, in a relation addressed no doubt to Superiors. He says: "Really, I cannot understand our poor missions: about 2000 Indians distributed among five posts and three missionaries. Each one of the latter ought thus to have 650 souls, say 400 adults at the outside, for his share. What comparison with the 10,000 which each missionary has under his charge in the missions of India and China! And even these 400 souls it seems impossible to reach. If it be really impossible, why persist in going after them; but if it be possible to bring to this small number the help of religion, would it not be better to take the means of doing so; or else leave the field to others? Would it not be the surest means to have a missionary reside at each of the stations, Nipigon Lake, Pic, Long Lake, Michipicoton, etc.? This would make seven or eight posts to be thus occupied from Sault Ste Marie to

Fort William. A Superior of all these missions should visit them, at least twice a year, to give everywhere a sure and uniform direction. This would therefore make some ten missionaries for 2000 souls, or one for each 200. Is it not folly to dream of such a plan?"

We shall see, in the sequel of this sketch, how he himself and his successors solved this problem, as well as that of how the Indians could be gained to the Faith and preserved therein, and whence they could get the necessary means of subsistence, when once gathered into reductions. Meanwhile Father Du Ranquet toiled unsparingly during three years, in spreading the kingdom of God in the two localities entrusted to his care, speaking of Him to the hard working miners scattered on the great Isle Royale, and to the nomadic and once fierce Indians that frequented the post of the Hudson's Bay Company at Lake Nipigon. Each of these two kinds of missions had its special difficulties, but there was one which was common to both, and of which I will give here a specimen, taken from a diarium the Father has left us. It is the difficulty of reaching the scene of labor.

He writes: "I had yet to visit the people of another mine, which they call Siskawit mine. I started in company with a young man of our mission at Fort William who arrived there shortly before me. His canoe was very small; however I managed to cramp into it the things absolutely necessary for our camping on the way, and for the exercises of the mission. After having paddled for about nine miles, we steered north-east, entering into a bay called by the Indians Pike Bay, and by the Americans McCagos Bay, or Cove. There we were obliged to leave our canoe and reach the opposite side of the island by a portage of eight miles. We entered a small stream which discharges into the bay at this point, hauled our canoe out of the water and taking with us our tea-kettle and our blankets, went to look for a shelter for the night on the skirts of the bush. There was lots of grass on the spot, and the weather was clear.

"After tea and night prayers we lay down to rest in the open air. On awaking at daybreak next morning, we found our blankets covered with dew, so we waited for the first rays of the sun to dry them. After having folded and put them beneath our canoe, my companion shouldered my sack and started off through the bush, I following behind.

"The first travellers that had gone over the portage since winter, could with the greatest difficulty distinguish

the trail, a terrible storm having thrown down many trees which now encumbered it in its entire length. Even before the storm the path was already almost imperceptible. We had to make frequent use of our hatchet; and had it not been for my guide I would in many places, never have so much as suspected even the existence of a trail. After walking thus for several miles, we reached a little lake which I took to be about a mile wide, but which could not be seen in its entire length. We had to follow its shores, which proved to be the most difficult part of the road, because it was the most obstructed.

"At last we saw the lake (Superior) on the other side of the island, and by coming down a long declivity we reached the bay on the shore of which is Rock Harbor mine. The keeper of this establishment is a good Irish Catholic, from whom I had already before received hospitality. He dwells there with his numerous family. We had but two miles more to make to reach Siskawit mine. My host brought me there in his skiff."

Here you have a specimen of the hardships of a missionary trip overland. On water hardships are of course generally less, but on land the dangers are greater. The distance of Isle Royale from the Canadian main land, on the northwest is from twelve to nineteen miles, according to the point you start from. This distance in those days had to be crossed generally in bark canoes, which offered no small risks.

Speaking of his first trip to the island, the Father says: "We were five leagues from the island; and in that stretch there is not the smallest islet, where one could flee for shelter in case of surprise. Consequently, the crossing is always looked upon with dread by the 'voyageurs;' and before undertaking it the Christian does not forget to say his prayers, nor the pagan to throw to his manitous the traditional plug of tobacco." On our rivers, the risks are scarcely less, as may be seen by this other extract from the missionary's diary. Speaking of his first voyage up the Nipigon River, he says:

"A few miles farther we found ourselves stopped by a rapid, short indeed, but steep. After having taken our luggage out of the canoe, we tied a strong rope to it and Kep—one of the men—having, by climbing over the rocks, reached the head of the rapid, we succeeded but not without difficulty, in hauling it up, whilst our two other companions with poles, piloted and kept it from striking against the rocks. This manoeuvre has always

something dreadful about it. If the rope breaks, or if the feet of those who haul the canoe happen to slip; in fine, if a false stroke of the pole be given, both canoe and its occupants will be lost. Not long ago the Hudson's Bay Company lost one of its 'voyageurs' at this very same rapid."

Father Du Ranquet started on his first visit to Lake Nipigon towards the end of May, 1853, in the company of two Indians from Fort William, to whom a third one was added on the way; after several days travelling, of which he gives us long and interesting details in the notes he has left, he arrived at Nipigon House, the chief trading post of the Hudson's Bay Company on Nipigon Lake, in the first days of June.

The fear of making this sketch too long alone keeps me from giving his description of that important trading post, and the impressions made on the zealous missionary, when he arrived in sight of it. The temptation is all the greater, as I myself felt something similar when sighting it on a beautiful fall evening, twenty-seven years later; for I too spent eighteen years of my missionary life in ministering to that numerous band of Indians. Father Du Ranquet found a gathering of men assembled on the embankment; many more of the tribe filled the yard around the post. As he stepped out of the canoe, Mr. Louis Denys de La Ronde, who had charge of Nipigon House, received him, surrounded by all the employes of his staff. The triple flight of steps that led to the master's residence were thronged with Indians. But, to cite the Father's own words: "I traversed," he says, "this multitude, accompanied by the "Bourgeois" who wished to introduce me to his family. I would have rejoiced to meet such a numerous representation of the tribe I came to evangelize, had I not known beforehand that it was in no way the expectation of meeting the missionary that had attracted them to this gathering; and that most of them waited but the departure of the brigade[4] for Michipicoton to disperse. The tempest, which had been so favorable to us, had alone hindered the convoy from starting." The next day, however, the exodus took place, the gentleman in charge, with his wife and numerous children at their head.

One must see such a sight to have an idea of it. I

[4] By "brigade" is meant, in the phraseology of the Hudson's Bay Company, the convoy, composed of several "bateaux" and a suitable number of men who, every spring, bring to the front the produce of the winter's hunting, and bring back to the post the goods and provisions needed for the following twelve months.

have often witnessed it. Men going to and fro; mothers with their babies strapped to their "tiginagan," or cradle, tied to their backs; dogs howling and running along the beach; shaking of hands between the fortunate ones that depart, and the less favored ones who have to remain behind—and these latter are few,—such are some of the many curious, and not unfrequently ludicrous things an observer will notice on this occasion.

While all those preparations were going on, our zealous missionary, with his wonted energy, set to work organizing his mission, which was to last ten days, and which, amid not a few disappointments, brought him also not a few consolations. I should have said that this mission had been established but the year previous by Father Du Ranquet's predecessor, Father Frémiot.

Father Du Ranquet writes: "After a first visit to the "Bourgeois" I gave the signal for evening prayer. A house which had just been finished and had not yet been inhabited was handed over to me for the time of my stay at the post. As it was roomy and situated in the very centre of the Indian camp, it was admirably suited for the purpose it was to serve. The people of the post, almost all Christians—Indians or half-breeds—coming from Fort William, assisted at the opening of the mission; but I saw none of the Nipigon tribe. I also looked in vain for the neophytes of the previous year. The following day I saw again the same persons; a certain number of them went to confession before starting on their voyage."

Left almost alone at the post, the Father went at once in quest of the neophytes of the previous mission, and was fortunate enough in finding all that death had spared during the preceding winter. He was, however, not long in discovering that their constancy had been badly shaken, and that they had well nigh again abandoned the faith they had embraced. He got them, however, to consent to come to the chapel every day, where for ten successive days, he taught them again the prayers and explained to them the principle mysteries of our holy religion. This is always a hard task for a priest; but in the case of Indians fresh from the bush it becomes far more tiresome. I speak here from experience. Some new catechumens were inscribed; older ones were baptized, and the neophytes of the previous year were strengthened in the faith.

When the Father left for Fort William, he could say that he had done all he could under the circumstances

for the rising Christian community. Thus did he each recurring year visit this little flock until, in 1855, he was named Superior of Fort William, a position which he filled for four years, when he was sent to replace Father Kohler at Garden River. This was in 1859. The following year he returned to his former field of labor, again as simple missionary.

In 1865, he was for the second time named Superior of Fort William, and continued in that capacity till 1877, when he was transferred to the Holy Cross Mission here at Wikwemikong. During those twelve years passed at Fort William, though entrusted with the government of the head mission, he retained his status of "Missionarius discurrens," being absent from home, at times, for several successive months, even as much as six at a time. He had, however, the good fortune of leaving in his place a good substitute in the person of Father Choné, who was unable, on account of broken down health, to stand the hardships of outdoor missionary work.

The longest of those trips was that in the spring of each year, when he started about the middle of March, on snow-shoes, with a toboggon, or Indian sleigh, drawn by two or three dogs, and not unfrequently by himself, to return about the feast of St. Ignatius, or even later. This is what we call "the great voyage." During that protracted absence, he would visit the various missions situated on the Canadian portion of Lake Superior's north shore, and farther up, lakes Long and Nipigon; for at the time we speak of, Fort William had already charge of all the stations as far as Agewang, below Michipicoton, besides Grand Portage, in Minnesota. In this way Father Du Ranquet visited every year more than one half of the 2000 souls which, at the start of his missionary career on Lake Superior, he considered as well nigh beyond reach, seeing the different bands once, twice, or three times a year, and leaving at his final departure from Fort William in 1877, a respectable number of Catholic Indians (in proportion to the total population) in each one of the missions.

His successors kept up the custom he had established, until the building of the Canadian Pacific Railway came to give them greater facilities, in part at least, for their travels. And to-day those missions, with the exception of Nipigon Lake, where there are yet some 275 pagans, are entirely Catholic, or almost so. Experience had taught Father Du Ranquet and his successors in those missions, that the only way of obtaining lasting results

from their labors, was to group the neophytes into reductions, or villages, with church and school in their midst, away from the baneful influence of their tribes. The realization of this plan, which our missionaries had before them from the start, though as yet imperfect in several localities, cost the Fathers some outlay of money, and caused them great hardships as well as many anxieties, owing to the obstacles they found in their way. Of these obstacles, the two most powerful were, and are no doubt yet, the roving disposition of the Indians, and the cupidity of the white traders, who find it to their advantage to keep the natives in the bush.

In 1877, Father Du Ranquet, as already stated, was sent to Wikwemikong, where he was to spend the last twenty-three years of his life, thirteen as Superior, and the ten remaining years as a simple religious. As for Fort William, he was to see it but once more, viz., in the summer of 1878, when he was commissioned by our Very Reverend Father General, Peter Beckx, to visit the Indian Missions. The document appointing him visitor is in our archives.

On arriving here at Wikwemikong, Father Du Ranquet found a wide field open to his zeal. Since he had left it, a quarter of a century before, this mission had increased wonderfully, and had made remarkable material progress. The necessity of establishing an Industrial School, where the boys of our various missions, at least a certain number of them, could not only receive a suitable school formation, but also be taught various trades, such as carpentering, shoemaking, tin and blacksmithing, farming, etc., was long felt. In this regard, the girls had been more favored, the good Sisters (the Daughters of the Immaculate Heart of Mary), having long since taught those under their care the various works suited to their sex. The missions depending on Wikwemikong had also been considerably increased and developed; and, besides, the Holy Cross Mission had become, as it were, the novitiate where our new missionaries were formed.

Wikwemikong needed then, at its head, a Superior of great energy, strength of purpose, and of wide experience. Father Choné's health was too weak for the position. Superiors selected Father Du Ranquet to fill it. It was during his administration that the Industrial School was opened. This school, as well as that of the Sisters already mentioned, has done much good, and is certainly one of the main hopes, if not *the* main one of our missions. It was he likewise that built our new residence, all of cut

stones, two stories high, with a mansard roof; and a good looking, substantial building it is, there is none like it on Manitoulin Island. His occupations at home did not hinder him from making occasional trips to outlying missions.

In 1890, Superiors decided upon taking from his shoulders the burden of government, to put it on younger ones, choosing as his successor Father Hébert, then fifty-six years old, giving the latter as assistant, the present Superior of this mission, Father Artus. Father Du Ranquet, thus relieved, gave himself heart and soul again to outdoor ministry, making trips, often on foot, which even his younger colleagues found hard. From 1898 to 1900, Superiors gradually relieved him of all his offices, leaving him, however, to the end one very dear to his charitable heart, viz., that of visiting the sick and the needy and of distributing to them suitable alms, besides feeding others at the end of the noon meal. Many a time did he offer his help to the Superior for going on distant sick calls; but, of course, the offer had to be declined.

In the summer of 1899, his health began to fail rapidly. More than once was he found overcome with weak spells, in the chapel, in his room, or in the cemetery. Finally, during the first days of December last, he had a severe attack of influenza, which in the space of a week reduced him to a great weakness. On the 18th of December, it was thought prudent to administer the last Sacraments. Father Du Ranquet received them with sentiments of great piety. He then thanked all present for what they had done for him, and added: "I give thanks to God for all the graces he bestowed on me, in particular for having called me to the Mission of Canada." The next morning at 6 o'clock he entered on his agony, and half an hour later he calmly gave up his soul to his Creator. He was buried the next day in our mission cemetery, by the side of his former colleagues, Fathers Choné and Frémiot, and of his faithful companion, Brother Jennesseaux. In him the Society loses a faithful son, and the Indians a devoted friend. His memory will long be cherished by both the one and the other.

Though I have already overstepped the limits of a mere sketch, still, I think that my task would be incomplete, if I did not say something of the many good qualitier, but especially of the virtues of this worthy religious. Father Du Ranquet was well equipped, both from a natural and from a supernatural standpoint, for the great work of his life,—the evangelizing and civilizing of the

native tribes dwelling on the shores of our great lakes, Huron and Superior. He was of a robust constitution, which could stand a wonderful amount of hardships and privations, of a remarkable energy of will not easily overcome by difficulties, and gifted with a natural talent for adapting himself to the Indian mode of life. It was his custom to travel, both summer and winter, either with but one companion, sometimes a mere stripling, or else alone, paddling his own canoe, in summer—and that for hundreds of miles—and hauling his own toboggon in winter, or carrying his pack on his shoulders, when the roads had become impracticable for a conveyance of any kind. His canoe being small, he could carry with him but a limited supply of provisions. As a consequence he was many a time on short rations, sometimes even without as much as a morsel to eat. Not unfrequently did he subsist for a day or two on the berries which he found on his way; but even these he was not always fortunate enough to find, and then he would have to fast. More than once did he arrive at his journey's end so harassed with fatigue and hunger, that he fainted on entering the house of his host.

One day, on Lake Nipigon, he became wind-bound on a small barren island. He had not a mouthful to satisfy his hunger. One less provident and less ingenious would have been in great straits in such a desolate spot; but he, having, from the start, applied himself to learn all the industries of Indian travelling and camping life, such as paddling, portageing, snaring rabbits, etc., and always carrying with him his snare twine and fishing hooks, felt in no way at a loss. He set his snare and caught a rabbit. The next day he caught another one. The third day he found a partridge entangled in the twine. His industry was no doubt of great help to him on this as on many other occasions; but may we not also see here the hand of a loving Providence coming in aid of the zealous missionary who had such faith in it? Protestants themselves seemed to acknowledge this intervention of heaven in regard to the Father, as appears from the following incident:—

One day Mr. P. W. Bell, a Protestant, chief factor of the Hudson's Bay Company at Michipicoton, saw him arrive at the trading post in an old patched bark canoe. Taking a brand new one, Mr. Bell gave it to the old missionary, saying, "Father Du Ranquet, here is a new canoe for you: you don't expect God to be working miracles for you all the time." This incident was told me by

Mr. Bell himself. It took place in 1877, at the last visit the Father made to Michipicoton. And since I am speaking of Protestants, I can affirm, that to them he was a type of the perfect gentleman, and that they highly esteemed him for his many good qualities.

Father Du Ranquet was gifted with a happy memory, coupled with a quick perception, which enabled him to learn in a comparatively short time, the difficult Indian languages, or dialects, which he needed for his ministry, and in which he became remarkably proficient, both in speaking and in writing. As a pulpit orator, he was not a success. He himself, in his humility, was the first one to acknowledge the fact. But he did an immense amount of good by his private conversations.

He was an Indian writer of no small merit and authority. His style is noted for its conciseness and the accuracy of its expressions. He may be called the Odjibwe Tacitus. His works, which are all in that language, are:—

Many notes, words, idiotisms, etc., which Father Férard consulted carefully before writing his dictionary.

A book of Indian tales.

Some notes on the belief of pagan Indians concerning the origin of the world, the deluge, etc.

A translation of several hymns. The best rendered of these are the "Lauda Sion," and a hymn to the Sacred Heart, and they are little masterpieces of their kind.

A translation of the Bible history, from the German of Canon Schmidt. This is the principal work he left us. It is being published in parts, in the little Indian paper, the "Anishinabe Enamiad," and is highly esteemed by all persons competent to judge in the matter. Father Drolet, of this mission, has the revision and publishing of it in hand. It is to be hoped that it will be published in book form later on, as it will prove a valuable addition to our religious Odjibwe literature.

Father Du Ranquet was endowed with great prudence, a sound judgment, a great zeal for the observance of religious discipline, and an unbounded charity, which soon attracted the attention of Superiors, who confided to him, for many years, the government of our two principal missions, Wikwemikong and Fort William. He was Superior of the latter for seventeen years—in two terms, of five and twelve years respectively—and of the former, for the space of thirteen years, uninterruptedly (1877–1890). He was a great lover of common life and religious observance. Such he showed himself to be during

the many years of his religious life, and to the very end of his long career. It was certainly an edifying sight to behold this aged religious rising, every morning, with the rest of the community, making his visit to the Blessed Sacrament, putting order in his room, and sweeping it as regularly as the youngest of his brethren. The very day before his happy death, he got up at 4.30 o'clock, with the others, and set himself to making up his room as usual. Not having strength enough to arrange his furniture, he dragged an article on the floor, walking backwards. The Brother infirmarian surprised him in this act of heroic observance of rule, and mildly chided him for having got up so soon. The Father meekly accepted the rebuke.

"Why did you get up, said the infirmarian? The doctor wants you to remain in bed."

"Oh! he does?" answered the aged religious, remembering a detail of our rules which makes it a point for the sick Jesuit to obey physicians and infirmarians; and forthwith he betook himself to his bed, which he was to leave no more.

His humility was most remarkable. Though descending from a noble and wealthy family, he never spoke of his birth, not even with Ours. When told about it, our Indians could not wonder enough, how one so favored with the goods of this world could abandon all,—fortune, relatives, and country, to come and serve them; for he made himself really their servant. As for his religious brethren, though himself always ready to serve them, even the least among them, he would never allow any one to serve him. The evening before his death, hearing two Brothers speaking together in an undertone, at his door, at the hour of retiring to rest, he called them, saying, "You are making arrangements together, to watch me: go and take your night's rest. What does it matter, if I be found dead in the morning?"

After he had received the last Sacraments, Rev. Father Superior thanked him for all he had done for the Mission of Wikwemikong, and for the edification he had always given. "Oh!" replied the humble religious, "I have done very little; what have I done?" Then, in his turn, he thanked all present for the good services they had rendered him, and for the care they had taken of him. And turning to the Brothers—not daring, out of humility, to address the same words to the Fathers there present—he said: "I will pray for you in heaven, if our good God designs to receive me into it."

Father Du Ranquet was naturally of an irascible disposition. To use a common saying, he was "as quick as powder." But under the influence of divine grace, and with the cooperation of his own energetic will, he acquired such a mastery over himself, that a casual observer would have thought that meekness was innate in him. In the course of that famous Indian Council, held at Walpole Island, of which I spoke above, the Father was like his divine Master, styled a malefactor and a disturber of the people, but like Him, he opposed to such insults only calmness and meekness. "If the Indians despise me," said he, "I will not despise them. If they do me wrong, I will do them good." During the same assembly, the Father heard some one pronounce these words: "The Indians in their assemblies speak with calmness; but you speak as one that is vexed. Your forehead, your ears, your face, are all red."

His only answer was: "Well! your skin is *red*, whilst mine is *white*. Seeing myself, young as I am, in the midst of old men gathered together against me, how could I help being astonished; but, as for being angry, I am not. I am only surprised, moved and grieved at the many things that are spoken to me."

To this calm and meekness amid the bitterest insults, this worthy religious united a firmness, a determination, which no obstacles, no threats could shake. "You mean to discourage me," said he to his persecutors, "you want to force me to quit the island. Well! know that you shall not succeed in discouraging me; and that I will not quit the island. I shall remain on it, since I have permission (from the Government) to do so. Do not believe that your threats can frighten me. Thousands of Christians and of Priests had the courage to die for their faith. I beg of God to give me the same courage. He will not refuse it to me, if I need it. In fact, there is nothing I desire more, than to die for my God and my faith."

Such were some of the virtues, that shone forth in the life of our good Father, and which were a continual source of edification to both his brethren and to externs. But prominent among them all stood forth, in all its brightness, as their queen, his wonderful and never-failing charity. This charity made him, not only overlook the shortcomings of his beloved Indians, but even ingenious in excusing them. Here is a specimen, taken at random, from his diarium: "F. . . . & Co. (Indians) start for Siskawit Bay. They take with them my pot

and my tea box; it is probably forgetfulness on their part. They do not seem to be pleased. They did not bid me farewell. Perhaps they expected payment? As for the rest, I can but praise them for the good offices they have rendered me, during the voyage. Thus, the woman has always baked my bread and given me a share in her fish. However, I don't believe I have been a burden to them." Indeed, far from being ever a burden to others, especially to Indians, he was always ready to share with them the little he had.

When going on a sick call, his pittance would generally be a piece of bread, with an onion, or a little sugar. If some Brother happened, without his knowledge, to put something additional in his satchel, the poor would get it all. At Walpole Island, an old man having publicly said that the missionary never gave any alms to the Indians, the former rejoined: "Old man! how can you speak thus? But a few days ago, I shared my meal with you. Have you then already forgotten it? No; I would never have imagined that there could be such a wicked heart among the Indians." He was very loath to give annoyance or trouble to others, out of pure charity. In his travels, when arriving during the night at some trading post, or at some settlement, he would pitch his tent, or sleep on the porch of the church, rather than awaken any one to ask for shelter, or for the keys of the church, though the good people would have been but too glad to lodge him, or give him the keys. They often scolded him mildly for having acted thus; but they could never prevail on him to act otherwise.

In his last years, when he could travel no more, he would invariably assist at the departure of his younger brethren for their respective fields of labor, with an evident air of holy envy, carrying to the gate part of their baggage, and bidding them a loving Godspeed. On their return home, the same readiness to serve and welcome them. He would listen with eagerness to the recital of their joys and sorrows. and bless the Lord of the harvest for the good accomplished through them.

Such was the Reverend Father Dominic Du Ranquet; such we have known him ourselves,—always laboring, ever seeking God's glory and the good of souls, and spreading about him the good odor of Christ, but ever unassuming, and forgetful of his own merit. The Indians have officially given him the name of "Waiasseshkang," which means "One that enlightens." Over half a century which he passed in their midst, preaching, ex-

horting, catechizing, and betimes, teaching even the elements of reading and writing, is an ample proof that this name was wisely chosen and nobly realized.

Father Du Ranquet was at his death the oldest member of the Canadian clergy, as well as of our own Canadian Mission.—R. I. P.

JOS. SPECHT, S. J.

Mission of the Holy Cross,
Wikwemikong, Manitoulin Island, Ont.,
April 23, 1901.

SOUTH AMERICA—
OUR MISSION IN COLOMBIA.

A Letter from Father D. Quijano, S. J.

BOGOTA, COLOMBIA,
April 12, 1901.

REV. AND DEAR FATHER,
P. X.

I am so much pleased in reading the accounts of the labors of Ours in the WOODSTOCK LETTERS from all parts of the world, that I dare to add my farthing to the common stock by sending you this letter. I am induced to do this all the more as nobody has written to you recently about Colombia, so that it may well be that many of Ours do not know that there are Jesuits in Colombia; perhaps not even aware that it is a devotedly Catholic nation, closely united to the Holy See, and a country where the Society does much good.

If you examine an atlas of South America you will find that Colombia is as large as France, Spain, and Austria together. It has a population of some five millions, the greater part of whom are of Spanish blood, and all are Catholics. It is divided into nine states, each ruled by a Governor, who is appointed by the President. Our government therefore is a central one.

The Church is governed at present by one Archbishop, eleven Bishops, and two Vicars Apostolic; very soon, however, there will be four Archbishops, ten Bishops, four Vicars who are also Bishops, and two Prefects Apostolic. There are twenty-seven different religious orders scattered all over the country with many houses.

The Sisters of Charity are the most numerous, numbering some 800. We Jesuits follow next with 150.

Bogotá, the capitol of Colombia, has some 150,000 inhabitants, 33 Catholic churches and one Protestant temple, twenty convents, a large seminary, ten large colleges, for young men and many small ones, and many for girls. The government colleges are: El Rosario, our college (St. Bartolomi), and the Colon. In our college there are 240 boarders and 270 day students, in the Rosario 400, and in the Colon 300. The School of Medicine has 200 students, the Law School 200, and the School of Engineering 40. The people are generally inclined to piety, though there are many rationalists especially those who were educated whilst the Liberals governed at Bogotá. We have two houses here—the college in Bogotá, and the noviceship near Chapinero. Bogotá is on an elevated plain thirty miles wide by ninety long; in this plain there are very many towns and villages which are all Catholic. The college is situated in the heart of the city, is very large and has a church that will hold 2000, and a very pretty chapel consecrated to St. Joseph. The walls, the dome and ceilings were painted by our great artist, Father Paramo, the floor is colored crystal, and the whole edifice is lighted by 150 incandescent lamps.

In the college there are two congregations, one for boarders with 90 boys, and another for young men and day scholars with 280. The sodalities attached to the church are: The Apostleship of Prayer with 19,000 members—in all Colombia there are 193,320; the Catholic Mothers, 250, of Notre Dame of Lourdes for ladies of high class, 300; Immaculata and St. Rosa of Lima for seamstresses, 350; St. Joseph or Bonæ Mortis, divided into three sections—for gentlemen, 600, Ladies 1500, maid servants 1100.

Our Ministeria last year were: confessiones, 128,799. Conciones, 503. Conciones quadragesimales, 20. Pueri instructi ad Primam Communionem, 950. Pueri instructi in Doctr. Christiana, 16,900; provecti ætate, 200. Conferentiæ spirituales ad religiosos, 1963, ad laicos, 500. Exercitia spiritulia ad religiosos, 38, ad clericos, 8, ad laicos, 58. Missiones, 26. Visitati carceres, 1631. Visitata zenodochia, 2256. Visitati infirmi, 2847. Conversi ad fidem, 16. Communiones in templo, 70,585. In the noviceship of Chapinero our Ministeria were: Confessions, 12,017; Concion., 217; Catechisationes, 235. Medellin is the second town of Columbia, and there we have another college, with some 300 boys. The people of

Medellin are still better than those of Bogotá as is shown by the numerous vocations to religion. The Ministeria there were: Confessiones, 33,901. Catecheses, 52, instructi ad primam communionem, 450. Conciones, 360. Visitati infirmi, 1100.

Bucaramanga is the third town. It is a commercial centre and there we have another college. At Pasto is the fourth college of the Society. This have been handed over to the Province of Toledo, because it was easier to have it attended by our Fathers of Quito, than by us, as Pasto is only 200 miles from Quito while from Bogotá it is over 1000 miles. . At Carthagena, in the very house where St. Peter Claver lived for forty years and where he died, we have a residence. This great saint—the only one we have in Colombia—before starting for Carthagena, lived in our college at Bogotá which occupied the same ground as the present college which was begun in 1604 when St. Peter Claver came to Bogotá but the building in which he lived was demolished to make room for it.

Such are the houses of the Society in Colombia. To understand our situation, however, I must add a few words about the political state of the country.

Colombia is unhappily divided into two strong factions—Liberals and Conservatives. The Liberals pretend to be Catholics, and many of them go to confession and Holy Communion. In reality they are not true Catholics as they have shown when in power, by persecuting bishops, priests, and nuns, despoiling the church of its property and teaching the most inimical doctrines. The Conservatives, on the contrary, are ready to sacrifice their lives for the Catholic Religion. In the year 1861, the Conservatives were overthrown by the liberals, and a persecution ensued. The churches were closed, Mass could not be celebrated but secretly as in England in the time of Elizabeth, the convents, seminaries and churches were despoiled of all their property, the Blessed Sacrament was not allowed to be carried publicly to the sick, as is customary in Catholic countries, so that many thousand families abandoned the country. During twenty-four years that the Liberals governed, there were forty revolutions.

In the year 1885 the President, Mr. Nuñez, who was a Liberal but very skilful, thought it necessary, in order to save the country to throw himself into the hands of the Conservative party. Of course, a revolution broke out, but after nine months of struggling, Mr. Nuñez was

victorious, and the Conservative party came into power. A convention was held, and a new and very wise constitution prepared by Mr. Caro was promulgated. A Concordat was signed by the Pope, and the consciences of Catholics set at ease. The Jesuits, who had been exiled in 1861, were recalled, and intrusted with the education of youth in some of the government colleges. Religious Orders were allowed to settle in the country and work according to their rule. We thus enjoyed peace for fourteen years.

In the Congress of 1898 a law was passed acknowledging for the country "the Social Sovereignty of Jesus Christ." The Liberals became furious at such a law, and sent messengers to the United States, France, Italy, Venezuela, Ecuador and other republics to ask help from the freemasons, in order to overthrow this Catholic government. The lodges in all these countries favored the project and offered arms and money. Italy, under the pretext of exacting some money for an Italian named Serruti, who was a revolutionist in the country in 1885, threatened to bombard Cartagena, and landed arms and amunitions for the Liberals. Venezuela gave 12,000 rifles and one million and a half of cartridges, more were contributed by the United States, Ecuador and Nicuragua. In October 1899 when all was ready a revolution broke out all over the country. As the Liberal party and the Presbyterian foreign Mission in Colombia had a common cause—the overthrow of the Roman Catholic Church and of the Conservative government then in power—within the walls of the Presbyterian Mission House were kept ready some hundreds of Mauser rifles. Communications were kept up between Bogotá and the sea ports by some forty steamers. The revolutionists got hold of eight, and with them hoped to capture all the other defenseless steamers. Happily in the naval combat that took place between these eight revolutionary steamers and the Hercules—the only Government man of war in the river—and the Columbia, fitted up for fighting, the most powerful of the enemies' fleet was sunk by the fire of the Hercules and by being rammed by one of its fellow steamers. Two others were severely damaged by the Colombia, and the revolutionists lost in a few minutes 400 men.

At Bucaramanga, where the Government had only 1500 soldiers, the revolutionists, 6000 in number, made a vigorous assault, but were repulsed in a three days' battle, leaving the fields round the town covered with corpses;

battles were fought at the same time in many other parts of the Republic. The army of the country, which in time of peace consists of 10,000 men, was raised to 70,000. Our Fathers offered themselves as chaplains, and twelve of them went on the battlefields. Two died of fever, victims of charity, Fathers William Gomez and Cecilius Moran.

Things were going on pretty well, when the best part of our army was defeated on the 16th of December 1899, though everything was in our favor. Among the many that lost their lives for religion were some of our pupils who had taken up arms. Consternation filled the hearts of all good Catholics, prayers were sent up to heaven every where; groups of ladies agreed to say the rosary perpetually, day and night; the Blessed Sacrament was exposed in some churches. Fathers Peter Guillen and Teneris, who were in this battle, met with imminent perils of death, but God saved them. The few battalions that could be spared retired towards the interior, as the battle had been fought on the boundary of Venezuela, near Cuenta.

The revolutionists had suffered so much in the struggle that they were unable to follow up their victory, but the revolution, which by this time had been nearly put down in the rest of the country, rose up again with greater fury. Fathers España, Ruis, Arjona and Camargo went to Tolima, one of the departments where the revolution was very strong, and where over a hundred battles had been fought with varied success. Very many of our soldiers died of fever, as this region is very hot and unhealthy.

The revolutionists of the North took possession of Bucaramanga, which had been abandoned by the Government, and committed many crimes, as their army was made up of the outlaws and criminals of the country. They did no harm to Ours, but burned the greater part of the furniture of our house.

From Bogotá a new army was now sent to repel the enemy. This army was commanded by a very pious and able General, Prospero Pinzón, who unfortunately has recently died at Bogotá of fever. With this general went many brilliant young men who had been in our college, and three more chaplains, Fathers Valenzuela, Albela and Alvarez. This army numbered twenty thousand men and the revolutionists retreated to Cuenta, near Venezuela, in order to receive the arms and troops that the president of that country had promised them. People

of North America and Europe cannot imagine the difficulties that an army meets with in a country where there are no roads, deserving the name, and where the climate is so varied. In an extent of some 140 leagues, for some days you must cross a wilderness of chilling coldness, and for others pass through a burning heat, deprived of all comfort. After overcoming these difficulties the army reached Pampeluna, an Episcopal See, not very far from Cuenta. But our soldiers were so wasted that dysentery and fever attacked them. This was a good opportunity for our chaplains to show their zeal, and this they did, not only for the sick, but by preaching and hearing confessions for the whole army. Thus all the soldiers and officers were induced to frequent the sacraments. It should be remarked that not all the army was at Pampeluna, but only 15,000, as it was thought necessary to garrison some places on the way. When the revolutionists felt themselves strong, and they were stronger than the government, as their arms were of better kind, although they number only 14,000, they began a rapid march towards a river, very wide and impetuous, that could be crossed by the only bridge that had not been destroyed, and that cuts off the department of Santander from Bogotá. Our skilful General Pinzón thought it better not to follow them, but to march forward in a parallel line, to meet the foe before the bridge. The van of both armies met two days before reaching the bridge and they began to fight, but with great disadvantage for us, as the main body of our army was behind, and spread all over the road, but we suffered no defeat. The next day we had 5000 men to oppose the enemy, who had 9000, the advantage on our side consisted in the artillery, that played fearfully, but we were rather defeated than victorious. The third day some reinforcements came to our aid, but the revolutionists got together all their troops, the fighting was desperate, and we were on the brink of destruction. General Pinzón called Father Fenorio and said, let us go ahead, it is better to perish than to survive. The artillery that had held back was encouraged and pushed the enemy. Darkness and fatigue brought the conflict to an end only to begin again the next day. General Pinzón telegraphed to Bogotá, "Only God can save us. The corpses remain unburied, the wounded abandoned, as there is no cessation in the fighting." Before day break the battle was renewed, but we had now 12,000 soldiers to oppose the enemy. The struggle lasted during the whole day, but with great advantages for us, the

enemy retired to their trenches, where for twelve days more they were besieged and the works stormed. They then retreated with some 4000. We could not follow them because we were in want of ammunition, and our soldiers were exhausted by hunger and fatigue after seventeen days continuous fighting; the wounded were dying, the field covered with heaps of corpses. None of our Fathers were wounded although they were amidst the soldiers. The dead of both armies amounted to 5000. All our army wore on their breasts the scapular of the Sacred Heart, and before the battle, all the battalions as they passed by the chaplains, knelt down and received absolution. The Sisters of Charity reaped a rich harvest by their self-sacrifice, and some met with death.

After this long battle there were two very bloody ones also in Santander, where we lost many of our most brilliant pupils, the glory of their families, and of the country. Some on the point of death exclaimed, "We die willingly for the triumph of Religion." General Pinzón affirmed that among our pupils, and there were over a hundred, not one gave bad example. And many of the Generals affirmed that our boys had to be restrained rather than urged on to the enemies fire.

After so many sacrifices war still goes on, because in some other places of the Republic there are many revolutionists, united in strong armies. Nearly everywhere they have been beaten, but still they rise again, though conquered, here and there. And as other nations, and the freemasons go on giving their support to them, we do not know yet when this war will end, and we continue to beg our Lord to have mercy on us.

I have perhaps written too much about the war, but as we have taken a great share in it, by lending our aid to the soldiers in their distress and in their last moments, I thought it might interest Ours in other lands.

Yours in Christ,

DANIEL QUIJANO, S. J.

THE LAST OF THE OLD INDIAN MISSIONARIES— FATHER JOSEPH JOSET.

A SKETCH FROM NOTES GLEANED FROM THE MISSIONARY BY FATHER BARNUM.

Father Joseph Joset was a Switzer by birth, having been born August 27, 1810, in the northern part of the diocese of Berne, a district which was formerly an ecclesiastical principality and called in the old catalogues Rauracus. He was the youngest of five children, all of whom were boys and all of whom, except the oldest who was married and left a family, became religious or priests. The second in age became a Capuchin, the third, who was called "the wild one of the family" became later a Coadjutor Brother in the Society, and being expelled from Europe in 1848, came to this country and died at our College of St. Francis Xavier's, New York.[1] The fourth boy studied at our college at Freiburg and wished to enter the Society, but on account of his age his confessor dissuaded him from this step. He became a secular priest, went to China as a missionary and died there, worn out by privations, having done much to introduce the Society into China.[2]

[1] This was Brother Fidelis Joset, who was, after his arrival in this country sent to upper Canada, then to Montreal and next to Fordham and finally to New York where he filled the charge of cook. Here he died on January 12, 1852, at the age of fifty.

[2] It is thus that he came to go to China. Don Miguel of Portugal wished to establish a mission on the Congo, and a Benedictine was sent to obtain missionaries. In his journeys for this object he stopped at an aunt of Father Joset's. His mother who was visiting this aunt on hearing the Benedictine's request for subjects, said, "I have a son recently ordained who may go with you." On her return home she spoke to her son about this, but he hesitated to give his consent. The heroic mother then said, "When our Lord called St. Matthew he was not so long deciding." The mother's apostolic words prevailed upon the son to consult a holy man, who bade him say three Masses in honor of the Holy Ghost, and if after that he felt an inclination to go that he should start at once. He did so and decided to set out. At Genoa two other recruits joined him; but just at this time the Portuguese revolution broke out, Don Miguel lost his throne and the project of establishing a mission on the Congo was abandoned. The Rev. Mr. Joset and his two companions being thus left without means, went to Rome where they consulted the Secretary of the Society, Fr. John Janssen, who had been their Rector at Freiburg. The Secretary advised them to offer themselves to the Propaganda. They followed the advice and were accepted by the Propaganda and

Father Joset's preparatory studies were carried on under the supervision of the vicar of his parish. After this he attended school in the neighboring town of Delberg. As he was a day scholar he had to walk every day some five miles to attend school, which left him but little time for study, besides both the standard and the discipline of the school, though conducted by secular priests, was very inferior, so that he was poorly prepared for his higher studies. In 1826, when he was sixteen, his parents sent him to the Jesuit college at Freiburg, and here he studied for four years. It was here too he found his vocation; for on the completion of his studies, he was received into the Society, October 1, 1830. Father Joset had the good fortune to have for his Master of Novices a very holy and remarkable man. This was Father Geoffroy. He had entered the Society as a secular priest but he made so great an impression upon his superior that before taking his last vows he was recommended for the important charge of Master of Novices.[3]

sent to Macao. The Superior at Macao kept the Rev. Mr. Joset and sent his two companions to Pagu, he then put Mr. Joset in his own place and left for Rome. Affairs at Macao were at that time in a bad way, on account of the Portuguese schism. Mr. Joset collected a number of intelligent young Chinese and kept them in the house and taught them Latin, and as soon as they were fit for higher studies he sent them to Naples. About 1841, Rome raised Hong Kong, which until then had been dependent upon Macao, to a Prefecture Apostolic and appointed the Rev. Mr. Joset as its first prefect. He visited Hong Kong and after having made all arrangements he returned to Macao to collect his young students and his property in order to transfer all to his new residence. The Portuguese however, knowing that they could not control matters at Hong Kong, laid violent hands on the new prefect and ordered him to renounce his office. Fortunately a French man-of-war was at Macao at this time and the captain used his influence in behalf of the persecuted prelate. Hastily collecting his effects, he started for his prefectureship, but owing to the privations he had to undergo, he was prostrated with fever and died on the way. This occurred while Father Joset was in his tertianship. This brother was devoted to the Society and he wrote to Father Joset, while he was in his tertianship that "He had heard with pleasure that the Jesuits intended to come to China" and he promised to exert himself to the utmost to gain for them a favorable reception in China, and moreover to settle certain difficulties which had been raised by the Lazarists. Father Fouillot, the tertian instructor, was so much impressed with this letter that he had two copies made of it, one of which he sent to Father General and the other to the Father Provincial of the Province of France. He told Father Joset, "Your brother could well say his 'Nunc Dimittis' as Providence had used him to introduce the Society into China."

[3] The proposal was so extraordinary that Father Roothaan desired to see him before confirming the appointment. Father Geoffroy thereupon proceeded to the eternal city, where he produced so favorable an impression upon the Father General that he was appointed Master of Novices. This position he held for some six years, then Spiritual Father and finally Rector of Freiburg from 1840 to Nov. 1847, when he was expelled from Switzerland by the revolution. He took refuge in Belgium. Here he was appointed Tertian Instructor and for seventeen years he filled this office at Tronchiennes—though he was a Spiritual Coadjutor—being also six of this time Rector of the novitiate. In 1866, he returned to his own province and was made Spiritual Father of the scholasticate at Maria Laach where he died February 13, 1870. Father Anderledy, then Rector at Maria Laach, in announcing his death wrote:

It is related that once during his novitiate Father Joset suggested that he should be transferred to the grade of lay-brother. After listening to him Father Geoffroy quietly answered, "That is none of your business." After a year of Juniorate Father Joset taught an elementary Latin class for three years at Freiburg and then began his theology at the same place. This he finished in three years and was ordained during the September days of 1840. After spending another year teaching mathematics and French at Freiburg, he was sent to Notre Dame d'Ay in the Province of Lyons for his tertianship under the well known Father Fouillot.

It was during his tertianship that his vocation to the Indian missions was settled. Long before his ordination he had felt a strong impulse to devote himself to the foreign missions and had spoken of it to his confessor who always encouraged him. As the thought came daily to his mind "after every meditation" he decided during the long retreat to make his desires known to Father General. He accordingly wrote to his Paternity "That if Superiors were pleased to send him, *motu proprio*, on a foreign mission he felt that he would go with great courage." At this time Father De Smet was engaged in founding the Indian Mission in the Northwest and the work being made known in Europe by his letters and books excited much interest both in and out of the Society. So before Father Joset returned from his tertianship to Switzerland, Father Roothaan wrote to the Provincial of Germany to send Father Joset and another Father,—by name Ketterer,—to the United States for the Rocky Mountain Missions among the Indians. Father Ketterer, who was professor of physics, however, was kept at Freiburg, as the Provincial could not find any one to replace him. Father Joset returned to Freiburg, where he took his last vows on February 2, 1843, and in the following spring set out for America. Two Italian Fathers and a Brother had already been sent from Rome and Father Joset's orders were to join them. The notice was so sudden that he did not go to take leave of his parents, though his old parish priest sent an urgent appeal to the Provincial for him to visit home. The Father Provincial called Father Joset, put the letter before him and left him free to go; but the Father refused

"God has just taken to himself our most precious possession—good Father Geoffroy. It is an immense loss for us, but let us thank God for having allowed him to abide with us so long. During the four years he dwelt amongst us he has wrought incalculable good."

to go through fear that he might be late and miss his companions. He travelled rapidly, overtook the party at Lyons and proceeded to Paris in their company. His companions were Father Zabinetti, a Venetian belonging to the Province of Naples, Father Soderini, who afterwards left the Society, and Brother Magir, a Maltese. At Havre the party embarked on a French packet, called the "Chateaubriand," and after a voyage of fifty-two days, landed at New Orleans. There were some eighty passengers and Mass was said for them once a week, Father Joset, who was never sick, acting as chaplain. He succeeded in making all go to their Easter duty. They soon left for St. Louis but arrived too late in the season to think of crossing the plains that year; besides the party of missionaries whom they had expected to join had already set out in company with Father De Smet, who conducted them as far as the Kansas River and then returned to St. Louis on his way to Europe in the interests of the mission. It was then that Father Joset first met Father De Smet. Finding himself obliged to remain in St. Louis, Father Joset applied himself to the study of English. He was also prefect in the college and prepared a number of scholastics for ordination. One of his two companions, Father Zabinetti, was sent to Florissant and the other, Father Soderini, to St. Mary's, Kansas. They both came back to St. Louis in the spring of 1844, and Father Joset having been appointed Superior of the band by the Provincial, Father Van De Velde, in April of that year they bade adieu to their brethren in St. Louis and began the last and most laborious part of their long journey. They proceeded by steamer as far as Westport, now Kansas City, and there they made preparation for the tedious ride across the plains.

Travelling in America fifty years ago was so different from what it is to-day that it is simply impossible for a modern tourist, accustomed to the safe and rapid transit of our palatial vestibule trains with their dining cars and luxurious sleepers, to form any correct conception of the toils and privations, or of the delays and dangers, which were then inseparable from a wagon journey across the dreary solitudes of the great plains. The traveller who at present enters any of the trans-continental lines, is whirled across these vast areas without ever realizing their extent; traversing with speed and comfort in a single day, a distance which frequently required at that time a month of dreary labor. Nothing, probably, will afford a better idea of the trials and delays the mission-

aries experienced during the course of this journey, than Father Joset's own simple words, "We were six weeks in making the first twenty miles."

Their troubles began at the very outset; for with two thousand weary miles before them, the close of their first day found them advanced only half a mile. On the second day they accomplished three miles, and were obliged to unload their wagon and load it up again no less than three times. This was due to the swampy condition of the road also to the fact that the mules they had purchased, having never been properly trained to harness, were almost unmanageable. They were next weather-bound during three days, as they found it was utterly impossible to proceed on account of heavy rains. These vexations, occurring at the very opening of their journey, were but the prelude to an unbroken series of annoyances which lasted until the end.

At a certain deep creek, which they had to cross, the wagon-body was taken off the wheels and after having been roughly caulked, was used as a boat on which the whole party, a few at a time, were transferred to the other bank. It was thus they journeyed slowly along, each day bringing its own mishaps, until they reached the Kansas River, where they found a good substantial ferry to take them across the river. On the following day they made twenty miles and camped that evening on a hill by Dry Creek. This name proved to be a misnomer for the next morning they found that Dry Creek had become a raging torrent over twenty feet in depth. Here they were delayed for over two full weeks on account of heavy rains. The men of an emigrant train which was now accompanying them worked energetically and constructed a rough raft. Then after much difficulty they succeeded in passing a long rope across the creek and thus established a primitive ferry. It took three days of hard labor to carry over all the party. When the party reached the Platte the weather became finer and they made more rapid progress. They arrived at Laramie about the first of August, a distance which under more favorable circumstances they would have accomplished in twenty days. Here they met with a French trader who was kind to them and they were able to replenish their stock of provisions. They followed up the north branch of the Platte as far as the Sweet Water, and then followed this tributary to its head. As some of the emigrants were sick the captain determined to halt for a time, but as Father Joset was anxious, since cold weather was approach-

ing, hearing that the trail to Fort Bridger was very clear he determined to part company. During his journey with the emigrants he prepared for death a young man, by name of Marshall, a graduate of our college at St. Louis, who was travelling for his health. Another man by name of Ketchum, a Protestant, was also converted and assisted on his death bed by Father Joset.

After leaving the emigrant train Father Joset's party followed the trail without any serious difficulty till they reached Fort Bridger. This Fort, like many others was simply a trading post and not a military fort as might be supposed from its title. The agent at Fort Bridger was very friendly, and gave them directions for the next station, Fort Hall, and urged Father Joset to push on without a guide, and, as they were now entering the Indian Reservations to wear his cassock. They boldly set out, Father Joset himself leading the way and riding in advance to make sure of the trail. Three days before they reached Fort Hall, as he was thus riding alone in advance of the others, and filled with anxiety about the journey, he discovered a horseman coming towards him. As he drew near the Father saluted him, saying, "Bon jour." The stranger replied also, "Bon jour." Seeing that he was an Indian and surprised at his speaking French, he put a few questions to him. Imagine his joy and relief on finding that this Indian was the Christian Iroquois "Ignace" who had freely come a great distance with the sole motive of meeting the Father. With the faithful Ignace to lead the way the Father's care all vanished and with a light heart he and his companions pressed on and soon arrived safely at Fort Hall, on Snake River, where they passed two days. It was while here that Father Soderini determined to leave the party and go to Fort Vancouver to offer his services to Bishop Blanchet. He accordingly left with a party of emigrants who were going to Fort Vancouver.[4] Ignace was most devoted to his Fathers and, moreover, he was very clever, so he brought them without mishap to the end of their journey. As they approached the Mission the Indians, with their wonderful facility in transmitting information, had spread the news of their coming all around the country, so that when near Deer Lodge a

[4] This Father unexpectedly met Father DeSmet's party and was prevailed upon to consider his hasty action. He accompanied Father DeSmet to St. Ignatius on Clark's Fork where he remained till spring. On account of continual misunderstandings with Father De Smet Father Soderini at last left the missions and returned to St. Louis. He stayed there but a short time and was sent back to Rome, where he left the Society.

band of thirty warriors composed of Pend Oreilles and Flat Heads, all of whom were Christians, came out a considerable distance to meet and welcome them. The Fathers were camped in a heavy forest and when these Indians arrived Father Joset gave them a feast. That evening the Indians chanted their prayers and sang canticles around the camp fire. The novelty of the whole scene produced a deep impression on the new missionaries and Father Joset could not help but exclaim, "O, if Father General could only witness this scene, what satisfaction he would feel!"

Their journey was now nearly over, but it was October before they reached Bitter Root River, upon the banks of which St. Mary's Mission [5] was situated. It was now six months since they had left St. Louis. On Rosary Sunday while following the Bitter Root they were met by a novice Brother who had ridden out from the Mission to look for their arrival. The next day with thankful hearts they rode into St. Mary's and Father Joset's long pilgrimage over ocean and plain, from the Alps to the Rockies, with God's blessing was safely accomplished.

On his arrival at St. Mary's Father Joset found only the Brothers at home, as Father Devos, the Superior, had gone to meet Father De Smet who was returning from Europe with recruits for the Mission. After making his retreat Father Joset went also in quest of Father De Smet and met him at St. Joe's,[6] the mission among the Coeur d'Alenes. Father De Smet appointed Father Joset Superior of St. Joe's and set out for St. Mary's. It was thus Father Joset began his work among the Coeur d'Alenes. The tribe at that time numbered 320 souls; two of the boys had made their first communion. For

[5] St. Mary's was the first Indian Mission established by Father De Smet and its foundation dated back to 1841, only two years before. It was situated some twenty miles south of Missoula between the present town of Steevensville and old Fort Owen. This Mission was kept up by the Fathers till its golden jubilee was celebrated in 1891. It was then closed as the Flat Head Indians—now numbering scarce 360 souls—had been crowded out by the whites and had move to the Jocko Reservation set apart for them by the United States Government. See Father Palladino's "Indian and White in the Northwest," Chapter xi.

[6] St. Joe's was the first mission station founded among the Coeur d'Alenes. It was near the mouth of St. Joseph's River in what is now the state of Idaho and was founded in 1842 by Father Nicholas Point. It was the first mission station established after St. Mary's and was called The Mission of the Sacred Heart, a name which it still retains. On account of the frequent floods the station was removed in 1846 to higher ground by what is called at present "Old Coeur d'Alene Mission," the site having been selected by Father Joset and approved by Father DeSmet the year previous. Vide W. Letters vol. xi., page 49.

forty-five years—till old age and declining health compelled him to remain at home—did the good Father labor among the tribes of the Kalispels, and Colville Indians, but especially among the Coeur d'Alenes of whom he must be considered the apostle. He saw their numbers increase instead of diminishing; for when he took his second census in 1862 he found they numbered 445 and the Catholic tribe among them was the only one that showed an increase. These Coeur d'Alene Indians have become by far the best Christians of all the tribes and have ever been a subject of consolation to Ours who have labored amongst them. This has continued to our on day, so that the good work done has lived after the missionary and even grown. Father Caruana wrote last April (1901) from De Smet in the Coeur d'Alene Reservation: "We are all kept very busy here, thank God! Last week I alone gave over 970 communions to these fervent Coeur d'Alenes whose tender devotion to the Sacred Heart and His Blessed Mother cannot be surpassed. Had I time I could tell you many edifying things about these fervent Indians which would put to the blush many white Catholics. How much Father Joset labored and how many souls he converted God alone knows. He was beloved by everyone wherever he went and his influence with the Indians was very great."

This was shown during the Coeur d'Alene war in 1855. He was then their acting missionary and was kept travelling day and night on horseback between the American military headquarters and the fighting Indian camps, welcomed by both sides and admired for his ardent zeal for souls and his endeavors to pacify the poor Indians who were deceived by the white men. He finally succeeded and peace was brought about by his efforts. This, however, was not done without danger at times to his life. Thus he was in the beginning accused of aiding the Indians and even with supplying them with arms, etc. On hearing of the accusation he set out at once to seek the military authorities and clear himself of the charge. On the way he met a Spokane chief, who begged him to turn back, saying that the authorities would hang him. However, he kept on, had an interview with the officers and refuted the charge, letters he had written to Father Congiato arriving in time to confirm his statements. The army officers treated him with great consideration and he became a favorite with the commanding General.

How much the Indians cared for him is shown by the following incident. During the winter before the outbreak hearing rumors of war, he determined to go down under pretence of obtaining supplies and give information of the state of affairs. So he started and after the first day's journey, while he was in camp, an Indian runner overtook him with a peremptory order from the Chief Vincent to return at once to the mission. Father Joset was amazed for never before had the Chief spoken in a dictatorial way to him. He sent word back to Vincent expressing his feelings, saying that he would wait where he was two days and if the Chief did not come and explain that he would proceed. Vincent came and showed him the risk he would encounter and the troubles that would surely ensue if he continued his journey on account of the intrigues of the Paloux Indians. He convinced Father Joset of the force of his reasons so the Father turned back. He wrote an account of the whole matter to Father Congiato and it was this account and the reasons given of his not reporting in person which put him right with the military authorities and freed him from the accusation of helping the Indians in their outbreak.

Besides his missionary labors among the Indians, Father Joset was for most of his life Superior. When, in 1855, Father De Smet was called back to St. Louis, Father Joset was made Superior of the Oregon Mission and it was while in this charge that he sent Fathers Nobili and Accolti to found the Mission of California. He seemed to foresee the importance of this mission for he acted without consulting Father Roothaan and the results have proved the wisdom of his action. The College of Santa Clara was founded, and later St. Ignatius at San Francisco, which gave Ours a position in this territory which had lately come into the possession of the United States, which later it would have been very difficult to secure. He was also for many years procurator of the Rocky Mountain Mission. In 1889, when his health no longer permitted him to travel about, he was sent to the new novitiate at De Smet, where he filled for three years the important charge of Father Instructor of the Tertians. Among his tertians was Father William H. Judge, who went afterwards to Alaska and became well known for his zeal and self-sacrificing charity at Dawson City.

At the beginning of 1891, Father Joset's health grew worse and on Sunday, March 1, just as he had finished

the prayers at the end of Mass he fell forward heavily to the floor, his utterance became indistinct and for a few days he was confined to his room. On Friday, it was the first Friday, the last sacraments were administered to him, a number of Indians joined in the procession carrying candles and singing hymns. After Father Folchi had administered the last sacraments, the Indians filed in and each one gravely pressed the hand of the venerable Father. Those whom he recognized as his converts he spoke to with great affection.

The sacraments had a good effect and the Father so far recovered that on St. Joseph's day, March 19, he was able to say Mass. As it was his feast day a little festival was prepared in his honor by the Indians. At 10 A. M. the sonorous voice of Adrian the Crier echoed through the camp announcing the fact to the Indians. Accordingly, all of them collected in the large school hall. The girls were arranged on one side and the boys on the other, while behind were grouped the Indians in their brilliantly colored blankets. When all was in readiness Father Joset came slowly in and was conducted to his seat. On his right were seated Father Folchi and the famous old Chief Vincent, now totally blind; on his left sat Seltice, the head Chief, and Chief Edward. The school girls then rose and sang a song and presented an address and then the boys followed with their song and address. Seltice then spoke and when he had finished he laid an orange on the table in front of the Father. Chief Edward then followed with an address and an orange. Then all sang a hymn to St. Joseph, one of Father Giorda's compositions. The men then filed up and next the women each making an offering in turn. Most of the offerings consisted of oranges. One presented chewing gum; several gave eggs; one donated a little whistle; another gave a lead pencil; and a number laid down nickel dimes. When this solemn presentation had ended Father Joset rose and made a speech in Indian. As soon as he began, Seltice got up and stood by him and every sentence uttered by the Father was repeated in a very loud voice by the Chief. This is a peculiar Indian custom called "Elepskoiyet," whereby greater honor is shown to a speaker. Father Joset then gave his blessing to all. As he was very weak, four Indians picked up his chair and carried him over to his room. Father Joset lived nine years longer and Father Caruana sends us the following account of these last years:—

After the close of the tertianship of which he had been Instructor (May 31, 1890), Father Joset was employed in missionary duties, though always stationed at the mission. He catechized the Indians and gave an occasional sermon in the church. But soon he was obliged to relinquish the office of preaching, and he seldom appeared in the pulpit after the fall of 1893. During this time he devoted the long hours of the day to pious reading, and, save for an occasional short walk, or a visit to the novitiate, he was seldom seen outside his room. Early in the nineties he was dispensed from saying the Breviary, owing to loss of memory, but he continued to say Mass, though not regularly, till the summer of 1896. He was very forgetful of more recent events, but he often entertained the novices with edifying anecdotes and Indian stories, the events therein related having transpired fifty years before. He sometimes so far forgot himself, that in the course of a short sermon, he would use the Indian, French and English languages indiscriminately,—now a sentence of one, now one of the other, giving the Indians advice in English, and the whites sound doctrine, until the congregation was pretty well mixed up. On one occasion —it was the Feast of the Immaculate Conception, 1894 —while preaching from his arm chair in the sanctuary, he drew from his bosom a small medal of the Blessed Virgin, and showed it to the Indians. He spoke in Coeur d'Alene on the powerful intercession of the Blessed Virgin, and of the miracles wrought through wearing of the medal. Suddenly he merged into English, and asked them, "Where are the medals I gave you at your baptism? Remember, I gave one to each of you. Where are they now?" and then continued on in Coeur d'Alene. Perhaps it was just as well the good Father had used English in the demand, for otherwise it might have taxed some of them pretty hard to have answered, as not a few were there who had received the Sacrament of Baptism on Father Joset's first coming among them some fifty odd years previously.

Father Joset dearly loved community life, and though he ate very little, he always came to the common refectory, and would have no extra dish. He was very deaf, and more than once were the novices convulsed with laughter at his endeavors to extricate Father Minister from an entanglement in the grace at meals, into which Father Joset's interpolation had thrown him. He was very zealous, and always willing to preach to the In-

dians, but his feebleness gradually forced him to give up the pulpit, and after Easter, 1897, he never entered the church to preach.

During all these years of decline, Father Joset suffered from no disease, but sank under the weight of years. During the fall of 1899, and the following spring, he met with several bad falls, which gradually weakened him, and hastened his end. About the middle of May, he fell heavily from his chair, and after that he never left his bed. For eight days previous to his death, he tasted no food nor drink, but seemed in a stupor; on the afternoon of June 18, he brightened up somewhat, and also early in the morning of June 19. He received the last Sacraments at 5.30 A. M., and peacefully expired at 7.00 A. M. while the holy sacrifice was being offered for his departing soul.

The circumstances attending his death were remarkably appropriate, for the church was crowded with Indians who had come in from surrounding missions, some as far as a hundred miles, to celebrate the Feast of the Sacred Heart. They were told their old missionary was dying and were asked to pray for him. After the last ablution of the Mass the "De Profundis" was rung on the large church bell and all the congregation fell on their knees for they understood that their old and faithful black gown had left them. After Mass the men came to the room of the dead Father and there recited in Indian the rosary which he had taught them to say, and sang the hymn "Requiem Æternam." The Chief then spoke a few touching words to his sorrowful people about the devotion the Father had shown for them during so many years. On Thursday the 21st, solemn requiem Mass was celebrated *corpore præsente* and after Mass he was buried under the church near his fellow missionaries, Fathers Giorda and Gazzoli.

Thus we laid to rest all that was earthly of Father Joseph Joset, who had spent fifty-six years of a hard and laborious life in the evangelization of the Indian tribes of the Northwest. His work had borne fruit and it must have been a consolation to him in his last days to see how his Coeur d'Alenes had corresponded to his efforts. He found them wild savages and he left them civilized and exemplary Christians, probably the very best of all those tribes who had embraced the Faith. It was fitting that he should be buried amidst those for whom he had labored for the greater part of his life, and surely he

could not have chosen a more suitable time to go to his reward than when his dear Indians were assembled from distant missions at holy Mass and offering with his Father Superior the Immaculate Host for him and for his happy death. He had lived ninety years, seventy of which he had passed in religion, and fifty-six on the Indian Missions. He was the last of the old missionaries who had labored with Fathers De Smet, Nicolas Point, Giorda and others for the red men and he had labored longer than any other for them. His name remains in benediction among them and the history of those Indian tribes which are so rapidly disappearing, cannot be truthfully written without speaking of how they were brought to the Faith by these noble sons of Ignatius, and the Coeur d'Alenes will always remain as a proof what a devoted missionary can accomplish in bringing savage souls to the Faith and then keeping them in the Faith in spite of the temptations and dangers of modern civilization. This we know was a reward and a consolation for Father Joset, but still greater, we may believe, is the reward he received from Him for whom he had left home and country and all this world possesses to extend His kingdom and win to Him new souls.—R. I. P.

OUR FATHERS AT MANILA.

A Letter from Father Hornsby.

SEMINARIO DE S. JOSÉ, MACAO, CHINA,
WHITSUNDAY, May 26, 1901.

REV. AND DEAR FATHER,
P. C.

It is now a long time since I have written, and it is very kind of you to keep up interest in me, and to think that your readers would be pleased to hear something from me. If I were to try, perhaps I might get up something of an excuse for not having written sooner, at a time that something was desired from this part of the world; but my excuse would be concerned only with little personal matters and experiences, which could not be of interest. My year has been rather broken up one way or another. Among other things, I have been to Shanghai to give a mission, or rather to take part in a mission. For I went with a Portuguese father, and we gave the mission together, each in his own language. The congregation there is rather a mixed one, especially with the floating and the military elements. I had some Indians from the British troops, and they were about the best Catholics I met there, though I do not wish by any means to give the impression that there are not some excellent Catholics at Shanghai, both Portuguese and English-speaking. But the good Indians impressed me particularly by their simple and fervent piety. When I think of the great results of some of the missions of Ours and others at home, I should be ashamed to speak of the results of mine. Why won't some of our great missionaries come and try their hand out here?

But it is not of Shanghai and China that I am going to write to-day. I wish to send a few lines about Manila. I owe it to the good fathers who received me there so kindly last year, to write something about their work, and about their present *status* under the new *regime*. I have sent a little article to Fr. Wynne, which I suppose will see the light in due time; but I could not speak freely of Ours in an article intended for publication.

In the first place, I was impressed by their spirit of undaunted and unflagging zeal in the face of the new condition of things, and in spite of the trials and disappointments that have fallen to their lot. Think of the ruin of their magnificent mission in Mindanao. A splendid mission of ninety fathers and brothers, with 200,000 neophytes, and many more ready for conversion; with an excellent organization, under the favor and good will of the government, and with the sincere affection of the people;—everything to make them even naturally devotedly attached to their work, and all ruined by the consequences of the memorable event in Manila Bay, May 1st, 1898! For up to that time they had worked on in peace; the insurrection against the Spaniards had not made itself felt in their flock. I arrived at Manila July the 2nd of last year, and just the day before, the last prisoner from Mindanao had got back from his long captivity. The captivity which our fathers suffered was not, it is true, beset with the dangers and hardships which some of the friars had to go through; but some of Ours too had very narrow escapes, and almost all who were in Mindanao had to suffer more or less. The father, for instance, who got back at the time of my arrival, was thin and worn, like one come out of a siege. A few weeks in the community made him quite another man. The safe return of the last captive of Mindanao was made the occasion of a solemn *Te Deum* of thanksgiving in our church. It happened to be the First Friday of the month, and a sermon and the *Te Deum* were added to the evening devotions to the Sacred Heart. An animated and eloquent sermon was preached by Fr. Foradada, who has recently made something of a name for himself by giving from the pulpit a start to the movement for the establishment of independent Catholic schools. In his thanksgiving sermon, he described rather pathetically the vicissitudes through which the mission had enjoyed the protection of the Sacred Heart, and his feeling reference to the lowering of the flag, which had floated over Manila and the islands for three centuries and a half, made me realize as I had not done before, what a great trial that must have been for our missionaries, and how much they are to be admired for working on manfully and cheerfully as if nothing had happened. Sitting at home peacefully under your Stars and Stripes, without any more apprehension of their coming down than of the skies falling, it is hard for you, I dare say, to realize

what a sacrifice it is to wake up of a morning and find yourself under a foreign flag.

I spoke at some length in my article for the *Messenger* about the college of our fathers, the *Ateneo Municipal*, with its two hundred boarders, a hundred half boarders and six hundred day-scholars; but I did not say anything there of the Dominicans' college, which had only thirty or forty boarders, and no day-scholars at all worth speaking of, which looks as if in the city of Manila the friars were not popular. But this is a delicate question, intimately concerning the dispositions to be made for the Church in the Islands. It is a question which is in higher hands, the highest hands, at present, for the Archbishop of Manila and Archbishop Chapelle are in Rome, where the question is no doubt up for discussion.

What I admired very much at the *Ateneo*, was the way that old missionaries from Mindanao came down to the confinement and the drudgery of teaching. Some had classes of little boys numbering a hundred and over, and they had them four or five hours a day, and in class-rooms which were not models for airiness and coolness. And they were men, some of them, who could count their eight, ten or fifteen years on the missions. Another hardship of the *Ateneo* is that it is sadly cramped for room. The boys have recreation in little courts, which cannot be dignified by the name of play-grounds, and Ours have no place to step out of the house for air, except the roof of one of the buildings. They rarely indulge in the relaxation of a walk, as the streets are usually filled with friars, and Ours prefer to remain at home and avoid swelling the number of ecclesiastics on the streets. It is no fault of our fathers, that they are so cramped at the *Ateneo*. It was only by a sort of toleration that they got back to Manila at all, and it was with difficulty that they secured the least little bit of property, in a city so largely in the hands of the great and once powerful corporations. The *Ateneo* is hemmed in by a new building of the Augustinians on the one side, and on the other by a little seminary erected by ecclesiastical authorities, who were of the Dominican order. There is no room for expansion then, unless the antiquated city walls be pulled down, which would leave room in another direction. But Ours do not seem to be much concerned about that; they feel assured, no doubt, that if Our Lord wishes their work to continue there, he will provide for the future. A site out of the city would in some re-

spects be better for a college, and a change is contemplated as at least among the possibilities.

The *Ateneo* and the Normal School have both given up the government aid, and it is hoped that they will be able to run on independently. There are many excellent Catholics among the well to do Filipinos, and they know the necessity of keeping up good Catholic schools and colleges. When I was there last summer, the fathers already foresaw the probability of having to give up the aid, if they wished to maintain due independence, particularly with regard to religious matters. They have thus led the way, by example as well as by word, in the present movement, which seems to be really enthusiastic, for independent religious education. What an injustice, by-the-way, our government is inflicting upon the good people, making a population exclusively Catholic support a system of religionless schools. Nothing else, perhaps, could have been expected, from the present views and practice at home; but that does not lessen the injustice or make it more tolerable.

The course at the *Ateneo*, that is the classical course, seems to be very thorough. There are six years in the course. The little boys in the first three years have eight hours of Latin a week, five of Spanish, and now five of English. A little Greek is thrown in too, and other accessory studies. They begin philosophy in the second last year, in which, however, literary studies are kept up with ten hours a week. The last year is devoted exclusively to philosophy and science. They have also commercial and rather advanced scientific studies in special courses, *estudios de aplicacion*, as they call them. Their lower classes are altogether too full, according to our ideas, and no doubt according to theirs too; but they have not accommodations and men to permit of dividing them up. However, they have a perfected system of sides in the classes, which greatly facilitates teaching a large number of little boys together. The officers of the adverse camps are publicly proclaimed at quarterly sessions, called "*Promulgacion de Dignidades*," which Archbishop Chapelle was kind enough to translate for the fathers by "Conferring of Degrees and Honors!"

They were badly off for English teachers, and they had hopes at one time of getting three scholastics from your province of Maryland; but that plan, I believe, has fallen through, at least for the present. They had a secular, an American, sent them by the inspector of education, if I mistake not; but he was so irregular and

got along so badly with the boys, that it was a relief for the fathers when they received a note, shortly after the beginning of the last scholastic year, saying that they would have to do without the services of the special English teacher. One or two of the fathers who knew English well, left Manila recently and I think they are going somewhere, most probably to America, to perfect themselves in the language, and also to see something of Americans at home. If so, I congratulate the house to which they may be sent, as their presence will be a decided gain in any community.

Not to repeat what I have written for the *Messenger*, I say nothing here of the beautiful church of St. Ignatius, except to note that in this particular also has the change of government brought the good fathers a disappointment. In the Spanish time, the church was largely frequented by the European element, particularly on occasions of special devotion. But now the Catholic European element is gone or fast going, and the same fervent and enthusiastic attendance at the feasts of St. Ignatius church is no more to be seen. Then there is a lack of alms for some of their zeal. The Spanish Catholics were very liberal; they gave freely for many kinds of good work, as, for instance, for the propagation of good literature, which some of Ours were interested in. That particular work had to be given up.

The natural history museum of the *Ateneo* is at once scientific and showy: scientific, because it contains a rather complete collection of the fauna of the islands, all accurately classified and labeled; showy, in as much as the specimens are tastefully and neatly arranged in a suitable and spacious hall. It makes a better show than the museum of the Dominican university, though the latter has the more valuable collection. I say nothing of the observatory, for I am sure that valuable and interesting establishment is well known to your readers, particularly after the recent visit of Frs. Algué and Clos. The fathers of the observatory are well known, particularly in navigating circles. I was amused, on the steamer by which I returned, to hear the fathers spoken of so familiarly, and to be asked, in the midst of the conversation, if I knew Fr. Doyle. That is the father who replaced Fr. Algué as director, in the latter's absence. Needless to say of what nationality he is, or that English is his mother-tongue. His studies in the Society were all made in Spain, so that he possesses the Spanish language also, as few foreigners can acquire it. Thus as

a bi-linguist, it is easy to judge how useful he must be in Manila under present circumstances, and not only for his proficiency in the sciences.

Our fathers have been on very good terms with the American authorities. Fr. Simo, who speaks English so well, had many friends among the officers. Gen. Otis, I believe, was rather reserved, but Gen. MacArthur has been uniformly affable and obliging. When the fathers were getting back to their mission in Mindanao last summer, he gave them good letters of recommendation, for the Commanding Officers in the different provinces they were going to. With some civil officers, as with the inspector of schools, for instance, relations were not always so cordial. He was not, for several reasons, a fair representative of American education, and much less of any culture we may lay claim to. When he saw *urbanidad* marked among the subjects of instruction, he said with a certain contempt that they could leave that out, as nothing of the kind was taught in American schools. The fathers had already judged as much from the representative of American schools before them. The individual referred to is not the present Inspector of Education, Mr. Atkinson, who is a young gentleman of refinement, and has seen something of university education at home and abroad.

Our soldiers at Manila, it must be confessed, were not much to boast of, however much we might like to persuade ourselves of the contrary, at a distance. Perhaps I had entertained too high an ideal of the American soldier, and am inclined now to go to the other extreme in my opinion. I saw them at their worst,—lying about Manila doing nothing. My opinion would be other perhaps, had I seen them only in an active campaign. Not to mention other things, I was greatly surprised at their imperfect ideas of military discipline and subordination. Think of a couple of soldiers, good fellows otherwise and Catholics, deliberately leaving the lines in the time of war, and going in to Manila for a day or so of rest and diversion! I saw them in prison, and when they told me their offence, I only wondered that they had got off without being shot. Another nice young fellow was in prison for a year, with a dishonorable discharge awaiting him, for having refused to mount guard. Another, who had been out about a year, had never seen a free day in the Islands. He was put in the guard house on the transport, for some insubordination or other, and had been in confinement ever since. The American spirit of per-

sonal liberty does not come down easily to the restraints of military discipline.

The spiritual interests of the Catholics were neglected. There were only two Catholic chaplains in the islands, at the time of my visit. One was Fr. McKinnon, stationed at Manila, who did not see much of the soldiers except in the hospitals. The other was Fr. Fitzgerald, who was out with a regiment, until Fr. McKinnon went home for his health, which was seriously threatened. Fr. Fitzgerald then came into the city, and the troops throughout the islands were left without a single chaplain. Fr. Conrath, S. J., of the abandoned Australian mission, who spent something over a year and a half at Manila, did good work both in the city and around in the neighboring provinces. The spiritual care of our soldiers must be another question which the Apostolic Delegate has had on his mind; but that question will be greatly simplified, if the Filipinos are surrendering in earnest, as appears at present. I must not forget to mention that Fr. Reaney was there, and Fr. Reynolds also for a time; two navy chaplains, out of the three in the whole service, they were both on land duty, in a little hospital at Cavite, where there was next to nothing to do! They were under orders.

Has not the action of our government in taking the islands, imposed upon us American Catholics certain duties with regard to our brethren of the Philippines? I should like, however, if I may be permitted a remark after nine years' experience and observation in various missions, to recall the counsel accompanying the invitation of an old Dominican missionary in China, in 1323. "Let the holy friars come then," he said; "let them come with souls established in patience." And indeed, a goodly stock of patience in its wide sense, as embracing many other virtues, is as necessary now as in times past, as in the time of St. Francis Xavier, for instance. Trials there are still, not a few and of divers kinds, even though the physical hardships, dangers and fatigues may not be in all missions so great as they once were, or as they are still in some places. But on the other hand, the Divine Master who has ever sustained his missionaries throughout the long history of the church, is the same to-day as yesterday, nor is his hand shortened for the strength and support of those who undertake his work in distant parts.

Your Reverence's, etc.

WILLIAM L. HORNSBY, S. J.

MANILA OBSERVATORY.

A Letter from Father Algué.

June 20, 1901

REV. AND DEAR FATHER,
P. X.

A little news from this Far East may prove of interest to you and to all my friends in the States.

On May 22nd a Law was enacted providing for the establishment of a Weather Bureau for the Philippine Islands. By it five of Ours have been placed at the head of the Bureau, viz :—

José Algué S. J. Director or Chief of the Philippine Weather Bureau,
Baltasar Ferrer, S. J. Assistant Director
Miguel Saderra, S. J. do do
John Doyle, S. J. do do
Marcial Solá, S. J. Secretary

Father J. Clos was appointed Rector of the Ateneo De Manila on the 9th of June. Father Doyle is sick and will soon go to Europe for his health. One or two American Fathers or Scholastics in the Observatory would be welcome and a benefit to the institution. Who is going to take an interest in that matter? I expect that the Rev. Father Provincial of Missouri will send one or two of his subjects to the Observatory.

Our colleges in Manila will have no more official support from the Government but they will continue as free Catholic educational institutions. The number of students has increased so much that two months before the reopening of classes, this year, there was no more room for new applicants. The number of boarders in the Ateneo could easily have been 400 if the college were large enough. There are at present accommodation for only 250 boarders and 90 half-boarders. Day scholars as many as can possibly be; they are about 800. In the Escuela Normal there are 170 boarders and about 500 day scholars, this scholastic year, which began on June 17th. It is proposed to erect a large college in the grounds of the Normal School and of the Observatory; for that purpose an additional piece of land near by was bought, two months ago, at a cost of $100,000 Mexican. This new college will have accommodations for at least 500 boarders. The grounds measure about 10 acres, lying in the best quarters of the city environs.

 José Algué, S. J.

CHURCH WORK AMONG THE NEGROES.

A Letter from Father John A. Hogan, S. J.

GALVESTON, TEXAS, August 4, 1901.

REV. AND DEAR FATHER,

P. X.

In answering your invitation to give THE LETTERS some information about Church work among the negroes, I must begin by warning your Reverence that little satisfaction and less joy can be expected of such a subject. It would indeed be pleasant to say pleasant things and divert the reader with fine prospects and promises; but facts are stubborn things, and it must be said that whatever the future may have in store the present has no great triumphs to boast of as yet in this Catholic field of zeal.

The harvest is great, even unmanageably great, but the harvesters are so few that the results are far from cheering. In the South this apostleship has its own peculiar difficulties. Out in the lost wilds of Africa the priest is at an advantage over the toiler here. For there he deals with souls benighted indeed but not bewildered with the claims and clamors of a hundred varieties of the same religion. There the apostle has to build up the spiritual edifice. Here he has with cautious and wary hands to take down the ramshackle house of heresy and on its ruins raise the house of God. And then—is his house going to stand? In laboring for the fickle negro the priest involuntarily thinks of that builder in the gospel "that built his house upon the sand, and the rain fell and the floods came and the winds blew and they beat upon that house, and it fell and great was the fall thereof." Verily, great is the power of God that can make something out of this mercurial nature! and great is his goodness that pours into the hearts of priests the courage to do this work of the saints!

In all the Gulf States outside Louisiana the negro is Protestant or rather nothing. The northern half of this state is non-Catholic, the southern half mostly Catholic. In the Parish of Grand Coteau, near the centre of the state, where the Society has labored for over half a cen-

tury, there are about 4000 Catholics, half of them white and half black. This little town is situated in what is generally known to the outside world as the Attakapas or Teche country. From a physical as well as a religious point of view it was in truth the beautiful land that Longfellow painted it in his story of "Evangeline." But since the war much of the poetry of the past has gone from the scene. With the railroads came the English language, and with English came Protestantism and with Protestantism came all the colored man's woe. French had been for generations the negro's citadel where somehow heresy never cared to assail him. Infidelity, that crossed the seas to blight stock and stem of white Louisiana that could read its literature, left unmolested and untainted the Black that could not read. But with the passing of the old regime the days of the French language were numbered, and stript of its defense the poor negro's faith entered on its conflict with heresy in which thousands succumbed.

A missionary traveller writing of a recent visit to south Louisiana says truthfully: "To these poor people our tongue speaks of emancipation, of business, of commerce, of education, in a word of progress. The knowledge of English has flown in since the war. The negroes in consequence have identified it with all their aims and hopes in this world. It was an easy transition for most of them to build up their hopes for the next world on English also. In fact they seemed to identify the French language with the Catholic Church. Their prayers, their catechism, the preaching to them, all were in French. With the English came the minister and the Bible, the school and education, also alas! Protestantism." The mistake was not to have prepared the negro for the coming of this his hour of trial.

Outside the two dioceses of New Orleans and Baltimore the Catholic negro may be said to be a rarity. The Archiepiscopal Commission informs us that in the former diocese there are about 80,000 and in the latter about 38,000. Louisville has 6000, Natchitoches 8000, Mobile 3500 and Natchez 2500. The six southwestern states have about four and a half million Blacks and to supply their religious needs there are twelve priests in charge of fifteen churches. And to assist this small number of clergy there are eighteen Religious Orders in charge of fifty-six schools. Although only the above small percentage professes practical membership — the stray sheep are countless. Then again there is the ever

increasing number of negroes that are Catholic at heart and stand, so to say, on the threshold of the Church. Of this kind is the famous Prof. Lawson, a leading light in the Baptist Church as in the Republican party, who lately appealed to the negro Baptists of the United States to enter the Catholic Church as the only port of safety for the negro race. His stirring words went all over the Union and in some sections great was the effect of his daring appeal. The consensus of opinion among priests who know the situation is, that only one obstacle bars this people from the Church and that is the Confessional —or in plain language sensuality. An able writer—one of themselves—makes this same sensuality the alpha and omega of all their misfortunes. "This," says he, "constitutes the main incitement to the degeneracy of the race and is the chief hindrance to its social uplifting."

The negro problem is so many-sided that only God can solve it, and so complicated that it is difficult even to state it. Its ramifications are everywhere, touch every interest, religious, intellectual and industrial. Religion is God's solution of the problem. But how to apply it or bring them under its power! Catholic influence should reach the race in one or all of three ways,—through the priest or through the Church or through the school.

Now, does it reach them through the priest? On a late occasion a southern Bishop remarked, that if they are to have pastors for themselves these pastors must not be negro priests. Prudence and experience dissuade from such a thing. On the other hand if salvation is to come from our small local white clergy, generations will come and go before the race enters the Church. The Josephite Fathers, about twenty-five in all, are indeed a host in themselves, but cannot do the impossible. They have however, made a wise move in taking counsel from the "Foreign Missions" and establishing a college for colored catechists near Montgomery, Alabama. This will go far towards improving the situation and spreading the glad tidings. Again, Catholic influence ought to reach the negro in or through the Church. Does it? Unfortunately here arises a difficulty at once both peculiar and amusing. As a rule the negro protests against separate churches, which in his eyes mean inequality. When possible he insists on mingling with the whites and chooses to parade this right especially at Church—a quiet way too of proclaiming that at any rate God recognizes his social equality. His great grief against Pro-

testantism is not a matter of dogma but separation of the races at church. The absence of it he admires in the Catholic Church, and because of this he has for her a warm spot in his heart. On the other hand, difference of condition makes the tone of instruction in white churches such that it is unsuited to his peculiar circumstances and peculiar nature. Not sense but sentiment rules his life. And therefore it becomes necessary to humor his whim that his soul may be saved.

A large colored harvest could be easily gathered in at any time were it advisable. But easy admission is inadvisable. The colored man changes his religion as he changes his coat. Instability of character is his curse. Even in Louisiana, where tone and surroundings are Catholic, the great inert masses lapse into apostasy or other evil ways as soon as the priest's eye is off them. Travellers tell of certain populations in Africa which from the days of the Old Society that converted their fathers, to this day have without priests kept much of the Old Faith. If true the fact proves that there as here there is African and African.

Most of the degraded beings that came to our shores in the old slave ships left behind them descendants little better than themselves. And these form the vast majority of our Gulf State Blacks. There is, however, another negro with mental outfit little less than that of the white man and whose only difference from him often seems to be one of color. Between him and the Arab of the desert there is resemblance, perhaps kinship. He is a man—not like the other—a child. His conversion brings joy to the heart of the apostle. For when he comes it is to stay. With the treacherous mulatto he is the born leader of the Blacks.

Protestantism among the negroes is practically a thing of the past. Education, even such as it is, opened the colored man's eyes to much of its sham. And thus while it has taken out of his life the little religion he had and out of his heart the little joy it gave, this same education has trained his mind to reflect that all religious cannot be true, and that if there are wrong ones there ought to be a right one—the one he needs. And so his former simple faith in the minister's word is no more. He still loiters around the old church door, but its power over his life is gone.

A colored non-Catholic writer, W. H. Thomas by name, lately published a work on the race, rather pessimist in tone but highly praised for its ability by much of

the Press. It may interest you to learn how he sums up the present status of Protestantism among the Blacks. Not having the book under my hand I quote from his critics:—

Of the ministers he says: "As passed masters in the art of dissimulation they evince a wonderful skill and in the acquisition of scriptural phraseology they can read off Bible texts with such deftness as to deceive even the elect with their show of sanctity—which only proves that speech and action are distinct things. No people can speak more knowingly of Christian obligations and none are less observant of their duties." Of the Blacks he says: "That negro religion is worthless as a fact in race regeneration is a justified conclusion in face of the fact that the most heinous crimes are committed by those who take an interest in the churches. It may be said that these negro culprits are sinners fallen from grace, but may it not be fairly inferred that the saints of the race are wanting as examples of wholesome living? Can it be truthfully denied that the great majority of the professedly religious negroes are visibly seamed and seared with carnal vices or that falsehood, hypocrisy, pilfering, and drunkenness are but minor vibrations in an ascending gamut of saintly turpitude?"

A third way for Catholic influence to reach the negro should be through the school. However, as there is no effect without a cause, so is there no school without money. There are three sources from which it might flow but does not. There is the annual collection taken up all over the Union for the two colored races. Now this collection furnishes an average of $50,000 to answer all the religious wants of 8,000,0000 of souls. There is no need of comment. Then there are the donations of benefactors or philanthropists who, save two or three, have still to put in an appearance. One negro benefactor, Tony Lafon, some years ago richly endowed certain charitable institutions of New Orleans, but the good work stopped where it began. About the same time a devoted Catholic lady of Texas, Mrs. Judge Murphy, erected at San Antonio, out of her modest private fortune, a church, a convent, and three schoolhouses, and then undertook to found a Religious Order to work for the negroes; but the grace of her example fell on ungrateful soil. The sustenance then of educational institutions is in the hands of the faithful and must like our grand cathedrals come from the miraculous mite of the poor.

Contrast for a moment with Catholic poverty the enormous wealth of the sects that is ever coming to the rescue of the tottering enterprises, the incessant flow of gold into never empty coffers. Hence not a variety of learning but is at the service of the negro. Not a fad or hobby of educational theorist but finds a home in the colored academies of the South. Each sect spends its best efforts in this manner. In New Orleans alone there are three large colleges,—Straight University built by the Congregationalists at a cost of $125,000, New Orleans University that cost the Methodists $100,000, and Leland University in which the Baptists sank $175,000. At Nashville, Tennessee, the Congregationalists established Fiske University at a cost of $350,000. It of course surpasses all else in its line and is the pride of the negro.

In a word, since the war the several sects and several States together have spent about $90,000,000 on the betterment of the negro. And with what result? With the result that he will be the disappointment and regret of his friends. And why so? His want is not an intellectual but a religious one. Religion supplies the high ideal, the stirring motives, the sacramental grace that he has not. Only the Church that has them can give them. His intellectual capacity to take in a complete education may or may not exist. But whatever his learning a weak nature with no strong ambition or lofty aim to counteract it, is destined to drag him down into all the depths of its own depravity.

As the Indian, returning from his training college of the East reverts to his blanket and feathers, so the negro with his graduation papers in hand returns to relapse at the sight of temptation and revel with the rest in the licentiousness of his race. A priest writing recently from Western Africa to the "Catholic Missions" tells of a band of Cannibals of which the most savage was an old pupil of King's College in the Isle of Man. Left to himself and unsustained by faith the negro's steps are downwards. Not education but the wrong kind of education does him a wrong—the wrong of unfitting him in many cases for the work that must necessarily be his lot in life. However, not all opportunities have been lost on him, a fair showing for negro intelligence, such as it is, may be seen anywhere in the South to-day. No city of moderate size but has its representatives in the various professions—some of them even conspicuous for success. Still these cases often betray the presence of white blood. The race is by nature an inferior one and cannot as a

race rise to the level of the white one. The contrary opinion is the rock on which many a theorist has come to grief.

Before closing it may not be out of the way to allude to the most successful of all enterprises for the betterment of the negro. This is known as the Tuskegee Institute. No other scheme to answer the purpose can compare with it for brilliancy of conception, execution, and success. Though having its defects, one or two of them glaring ones to us Catholics, still all in all it is a wonderful creation for a negro's mind. Tuskegee is a beautiful little town of central Alabama, situated forty miles from Montgomery. For magnificence of scenery it is not surpassed if equalled in the South. About one mile from the centre of the town stands the famous Institute consisting of fifty buildings representing a property value of about $1,000,000. In 1881 it began in an old shanty church with one teacher and thirty pupils. Year after year under the master hand of its founder it has grown until now the vast system holds 1200 pupils, employed in twenty-six industrial departments or trades under the guidance of nearly one hundred directors.

Booker T. Washington, its founder, is a remarkable man. He began life without any of the hopes or resources that promise greatness—without even a name, we may say, for he chose that of Washington later in life. Not by politics that he disdains, or any unworthy means, but by powerful common sense and by dint of calm silent energy the little mulatto orphan or castaway first educated himself and then set about educating his people. Thus by a merit unique he rose to his present position of leader of his race. His singularly correct judgment enabled him to distance famous educators in their chosen line of work, to escape their fatal theories and bring out of chaos a system of training at once vast, compact, prudent, practical and in harmony with circumstances.

He holds that education to be of value must be an all-round and symmetrical one, at once religious, intellectual, and physical. University or college education, according to him, though useful in its place is lost on the masses and only multiplies social parasites. Hence the Tuskegee Institute is neither a university nor a college, but, as he styles it, a Normal Industrial School that proposes to fit the pupil for any immediate employment or station in life outside of the professions. It correlates the literary and industrial training so that it will not be possible to

secure the one without the other. Education must be religious. Hence the Institute is unsectarian in the Protestant sense of the word with all that implies. That he recognizes, without saying it, that the negro's true vocation is an industrial one appears from the following wise words to the race: "By way of the school, the cultivated field, the skilled hand, the Christian home we are coming up .... We are learning that standing ground for a race as for an individual must be the result of intelligence, industry, thrift and property .... We are learning that neither the conqueror's bullet nor the fiat of law could make an ignorant voter an intelligent voter, could make a dependent man an independent man, could give one citizen respect for another, or give him a bank account or a foot of land or an enlightened fireside." Such are the counsels of prudence. Tuskegee is a success. And as long as it is under the guidance of its present ruler it will know only the ways to prosperity.

Forty miles from Tuskegee and just outside the city of Montgomery is St. Joseph's College for colored catechists, opened last year by the Josephite Fathers. Will it grow and succeed as Tuskegee has done? Let us hope.

Among Catholics are apparent at last some signs of an awakening to realization of their duty towards the negro. This is indeed a tardy answer to the urgent appeal of the Council of Baltimore to priests and people in behalf of this work, appeal that should have gone to the heart of every Christian. Although hitherto the majority have been deaf to the voice of duty and of conscience, there have been beautiful instances of devotion to the work on the part of individuals—even magnificent examples of self-sacrifice. A striking one of these occurred in Texas. A secular priest, bright, devoted, fervent, who might have had from his Bishop any position in the diocese, laid down as condition on the day of his ordination that he should be "the negro's priest." While he ever signs himself "Missionary of the negroes," through all the long years from that day to this, he has been true to the inspiration of grace and has carried out in his life all the meaning of the title. Truly the heroic line of the Peter Clavers has not yet died out.

R^ae. V^ae. Servus in Xto.,

J. A. HOGAN, S. J.

ST. JOHN'S COLLEGE, FREDERICK, HALF A CENTURY AGO,

When it was a Rival of Georgetown.— An Instance of Departed Greatness.

As preparations are being made to move the Novitiate from Frederick, it is thought that some reminiscences of the Society's history there, in the form of a sketch of St. John's College, will be interesting to the readers of the Letters. So my readers will allow themselves to be carried in fancy to the little valley city which we of the Province know so well.

Frederick is famous in many respects. It was the home of the author of "The Star-spangled Banner"; and a handsome monument to his memory graces its cemetery. Whittier sang of its Barbara Fritchie. The country around it is so fertile and beautiful that visitors speak of it afterwards as like a garden of Eden. Oliver Wendell Holmes, after having seen Frederick while driving down the mountain from Middletown, wrote these words:—(In "Soundings from the Atlantic.") "In approaching Frederick, the singular beauty of its clustered spires struck me very much, so that I was not surprised to find 'Fair View' laid down about this point on a railroad map. I wish some wandering photographer would take a picture of the place, a stereoscopic one if possible, to show how gracefully, how charmingly its group of steeples nestles among the Maryland hills." With all these glories hovering around Frederick, it is not a wonder that it should once have possessed a famed and prosperous college of the Society.

In the Novitiate, on the wall of the corridor passing at the side of the chapel, hangs a picture of old St. Ignatius' Church on the alley, where the infirmary building now stands, with a paling fence in front; and a few yards to the west, about the position of the present room of the Minister, is a small two-story dwelling with high-pitched roof. These with the ground attached, represented probably all the property of the Society in Frederick when Father John McElroy was sent there in 1822. His energy, business talent and apostolic spirit were destined to erect large and handsome buildings in the town,

and to push on and expand largely the work of the Society there. He was only about five years a priest when in the year first mentioned, he was sent from Georgetown to prepare Father Malevé for death. When a petition was sent to the Superior of the Society by members of the congregation that he would be left there as successor to the deceased pastor, prominent among the petitioners was the future Chief Justice Taney, a lawyer practising at the then celebrated legal bar of Frederick. The favor was granted and Father McElroy remained as pastor. He found the house and church in wretched plight, and no doubt soon began to make needed improvements. Six years after his arrival, in August, 1828, he laid the corner-stone of St. John's College; and the next year it was completed and opened, to the great joy of the Catholics of the town. The erection of this building, of three stories and attic, quaint but handsome, just opporite the present Novitiate, was a great achievement for that time; even now it might well be considered an ornament in any street of the city.

Soon afterward Father McElroy proposed to Father W. McSherry, Provincial of Maryland, to remove the novitiate from Whitemarsh to Frederick; and the change was made about 1833. No doubt the reasons for this seemed excellent to Father McElroy and his Superior. I have found a record of the *personnel* of the Novitiate in July, 1835. There were twenty-six in the community, with Father Francis Dzierozynski Master of Novices, three novice priests, and thirteen scholastic novices, among them Charles Stonestreet, future Rector of St. John's and Provincial, Peter Blenkinsop, John Early, a great Rector of the future, Thos. M. Jenkins, founder of the Georgetown Observatory, Kenneth Augustine Kennedy, prof. of Natural Science at Worcester the first years of the college, and Charles King, of whom more afterwards. After the coming of the Novitiate there was a separate community of St. John's, residing a square away, in the spacious and bright parochial residence on Church St.; it had five full Rectors before being again absorbed by the Novitiate in 1859. Father McElroy once told me that when he built St. John's College, he intended it should be merely a good and thorough English school; but after a while application was made for a teacher of Latin, who was sent from Georgetown, and it grew spontaneously into a college. It was incorporated by the Legislature of Maryland Feb. 4, 1841, under the title of "St. John's Literary Institution." In the "Catholic Di-

rectory" for 1838, published by Lucas, Baltimore, appears a full page advertisement, part of which I quote:—

St. John's Literary Institution, Frederick City, Md..

"This school now in operation eight years, continues to afford the means of acquiring a classical education on terms accommodated to all. The number of enquiries of late, from distant parts of the country, respecting the institution, are thus briefly answered. Each scholar is required to pay, on entering, fifty dollars, which entitles him to a place in the school, until he completes the course adopted by the institution, without any other charges for tuition. Three dollars a year is to be paid also in advance by each student, for fuel, ink and servants' wages. Parents unable to make the donation of fifty dollars (which is applied to pay off the debt incurred for the buildings), can have their sons educated, by paying the sum above mentioned for fuel etc. No scholar received unless he knows how to read and bears a good moral character. The institution aims chiefly at a classical education, without losing sight of the English and Mathematical departments. French is also taught. Four professors are employed, in separate rooms, with their respective classes. Rules for conduct are prescribed, and enforced by the superintendence of one of the professors . . . . On the first Tuesday in August, the exhibition and distribution of premiums take place at 3 o'clock P. M.—from this day the annual vacation commences, and ends on Monday after the 15th of September;—no other vacation during the year.

"Four or five boarding houses have been opened for the accommodation of boys from a distance, and others may be found—their charge is $100 per annum, for board, washing and mending, payable half yearly in advance. . . . . The undersigned does not receive boarders, but prescribes regulations to the respective houses, and sees as much as he can, by himself or others, that they are observed. Strict attention is paid to religious instruction, as also to religious observances, both essential to form the moral character of youth.

John McElroy.

Frederick, Maryland, 1837."

From the fact that this advertisement was an answer to many inquiries from a distance, it may be inferred that there were many students from outside of Frederick; and such was the case. A gentleman who was a

student there in 1840, told me there were that year fully 150 students, many of them large boys, and probably one-half at least were from a distance. With the exception of two or three who by privilege boarded with the Fathers, all from a distance boarded in private families in the city. Our future Father P. A. Jordan, who died in Philadelphia a couple of years ago, and who was an old student of St. John's, boarded at the parochial residence. One, several years a student between 1840 and 1850, told me there were at one time at least 150 such boarders, besides 70 or 80 belonging to Frederick. There were students from other parts of Maryland, from the District of Columbia, Virginia, Pennsylvania, New York, and even from the New England States. The families with whom those boarders stayed, were those of Mr. Robert Boone, whose son was a scholastic in the Society, Mrs. Brady, the mother of the future Provincial, Mr. P. Donnelly, Mrs. Elder, Mr. McKernan and Mr. John Tehan, architect of St. John's Church, who gave three sons to the Society. These boarding houses were all under the surveillance of the authorities of the college; and the Prefects made it their duty to drop in to learn if the boys were at home at proper hours and studying for the next day. The heads of the houses were very faithful in informing Father McElroy of any delinquencies on the part of those under their charge. The students assisted at Mass every morning in the basement of the church, and were present daily at stated hours at studies in the study hall. Those who remember that boys are boys and that human nature is always the same, will not be surprised or even much scandalized to learn that in spite of all the care taken of them, the students of St. John's sometimes had stone battles with the boys of a non-Catholic academy or seminary in another part of the town. There were some of the teachers who were remembered afterward for their fidelity to the maxim, "Spare the rod, spoil the child," as for instance a good lay brother of considerable ability, known as "Doctor Quinlan." A venerable man told me he remembered distinctly having once received a sound application of the rod from him for laughing in class at a boy who pronounced *sassengers* for sausages! Another advocate of castigation by painful impressions was the worthy Father James Power, an Irishman, who when he wished to reform an offender, would say "Come here, you rascal, hold out your right hand of friendship, and I will give you a dose of cocoa fiambo!" There were two boys, afterward

prominent and exemplary Jesuits, James Tehan and Robert Brady, who for some reason excited his prejudice. When any mischievous prank was played which he could not trace to the author, as when a spit-ball was thrown and barely escaped his head, or a marble was rolled across the study room, or when a kitten was brought into studies in one's pocket and enclosed in a student's desk or in Father Power's, he would invariably exclaim, "I'll engage, that's James Tehan or Robert Brady!"

The completion of St. John's Church and its consecration in April, 1837, probably gave new prestige to the college. It seems a wonder that so fine a church could be erected at that time and in Frederick, and even paid for at its completion. Indeed Father McElroy in his diary attributes it to the special assistance of the Almighty in the interest of his own House; and he adds, "Glory to his Name forever." Father John Hughes of Philadelphia, afterward the distinguished archbishop of New York, wrote a lengthy account of the consecration, which appeared in various Catholic newspapers. The day selected for the ceremony was the Wednesday after the provincial council of bishops in Baltimore. Frederick was honored on the occasion by the presence of Archbishop Eccleston of Baltimore, at that time the only archbishop in the United States, and his eight suffragans; among them Bishops England of Charleston, Fenwick of Boston, Rosati, Purcell, Bruté, and Blanc. There were about seventy priests from nearly every part of the United States, among them Father P. J. Verhagen, S. J., Superior of Missouri and Pres. of St. Louis College, Father Thos. Mulledy S. J., Pres. of Gorgetown College, Father Dzierozynski S. J., Superior of the Novitiate. The procession from the old church to carry the relics, was solemn and impressive,—boys, novices and scholastics, and priests, in cassock and surplice, and bishops in brilliant vestments. Father Hughes says in his notice:—"I cannot omit mentioning an incident . . . . as it shows the good feeling of the citizens of Frederick and the regard which is entertained for the good pastor, Rev. Fr. McElroy . . . . As the procession was passing round the church, the crowd was in some places dense, and it was observed that some of the most respectable Protestant gentlemen of the place were the most active in opening a passage and preserving order, which was not for a moment interrupted during the whole proceeding, notwithstanding the great assemblage of people and the absence of public officers." It is stated that "an accom-

plished lady, a host in herself, presided at the organ," Mrs. Adelaide Lowe, mother of the future Governor, E. Louis Lowe, of Maryland, a pupil of St. John's. The bishops on their arrival at Frederick visited the college, and were greeted in a beautiful Latin address by Master Jenkins of Frederick; which fact gives us an idea of the classical standing of the institution already.

It appears in the catalogue of the Province for 1841 as *Collegium Fridericopolitanum Inchoatum*, with Father John McElroy as Vice-Rector since 1838, Father Aloysius Young, Minister, Prefect of schools, Prof. of Rhetoric and Poetry, Father James Power, prefect of discipline and prof. of mathematics,— Mr. Charles King, prof. of 1st and 2nd Humanities and teacher of arithmetic and French,—Mr. Miles Gibbons, teacher of 3rd Humanities, arithmetic, geography and penmanship,—and three laybrothers, one of them teacher of Rudiments. Father Aloysius Young, mentioned as Prefect of schools, is the same as Benjamin A. Young whose name is in the act of incorporation this year as Father McElroy's "Assistant;" there is no other Young in the catalogue until 1849. He was described to me by one of our Fathers who knew him, as a holy man, an accomplished scholar, a trained professor, and an orator in the sense that he knew how to sympathize with his audience and win their love and admiration,— his only drawback being weakness of voice; as a professor, he was idolized by his pupils. In the catalogue of 1843 he is all alone at the house in Alexandria, as *Oper.*, *Exam. nostr.*, *Script. lit. an.*, *Cons. prov.*; the catalogue of 1845 announces his death there in December, 1844, at the age of 46.—In the catalogue of 1843, Mr. Bernard Maguire is at St. John's as prof. of 2nd Mathematics and prefect of the study-hall, library and museum; and Brother Thomas Shanahan, the same who is now at Georgetown, is recorded as carpenter and caretaker of the "little surburban farm." In the catalogue of 1847, Father Thomas Lilly is put down as Rector of St. John's since 1845, with Father Charles Stonestreet as Minister, Pref. of schools, teacher of French, etc.,—Father Francis Dzierozynski as Spiritual Father etc.,—and Mr. Robert Fulton, the future Provincial, as Prof. of Poetry, 2nd Humanities and 2nd Mathematics. It was Father Lilly, I believe, the Rector at this time, who brought the Sisters of the Visitation to Frederick about 1846, who are still there after having built up a large convent and an excellent and well-known academy for young ladies.

In the catalogue of 1849, Fr. Charles Stonestreet is Rector of St. John's since August, 1848, with Father Charles Bague as Minister, Prefect of the church and of the study-hall, and Father Charles King prof. of rhetoric and prefect of schools. Among the faculty this year are also Father Peter Miller and Mr. Francis McAtee, the venerable Father who is now in Geogetown.

I have found printed programs of two ancient commencements at St. John's College, those of 1841 and 1842. At the former, held Aug. 3, 1841, among the number of pieces spoken, were :—A Greek dialogue, *The Sycophant Duped;* then a Latin oration, *How Students ought to spend the August Vacations*, by Charles Smith, afterward the kind physican of the novitiate for many years; *Death of Gen. Harrison*, John Tehan, now an old Father of the Missouri Province; finally *Annual Address of the Tulli-pheboian Society*, by Francis B. Sappington, Esq.; music; distribution of premiums.

At the commencement, Aug. 2nd 1842, among the many pieces were :—*The Happiness of Obscurity* (*French*) by Robert Brady, the future Provincial; *Destruction of Jerusalem* (Italian and English alternately), Eugene Picot and John Tehan; *Inquisitive Gentlemen*, dialogue, one of four speakers being Dennis Ryan, who afterward died a scholastic at Georgetown; *Knowledge a Source of Happiness;* finally the *Annnal Address of the Tulli-pheboian Society*, by G. B. Price, Esq.

I have found also one of the printed testimonials awarded to the deserving students at the end of the year. It has a neat border, and a picture in colors of St. John's Church and College and the Fathers' residence seen between them in the distance on Church St. Under the picture are the words, *Sunt hic sua Præmia Laudi*, and then :—"We, the President and Professors of St. John's College of Frederick City, Md., grant this testimonial to Master Dominic Tormey, as a mark of our approbation of his superior diligence and amiable deportment, in the class of French, number one, during the past scholastic year.

John McElroy,
President.

Frederick City, Aug. 1, 1843.

The Tulli-pheboian Debating Society.

Georgetown had its *Philodemic;* and so St. John's had its corresponding Tulli-pheboian Society of more resounding name, which for many years on the banks of

the Monocacy developed young America's national talent for speech-making. I have some old records of its meetings and membership. It was founded by Father Benjamin A. Young, at least as far back as 1835. He was president that year, and among the officers, the corresponding secretary was Bernard A. Maguire; the two following years, the latter held the position of Vice-President, just before he entered the Novitiate. During the following years, the names of several students who afterward became Jesuits are found in its records.

In 1842–'43 Robert W. Brady was Vice-President, the year before he entered the Novitiate. At one meeting he took part in a debate on the question, "Were the British justifiable in confining Napoleon at St. Helena?"—in which he championed the negative side; and the minutes say that "in his usual animated and pithy style he attempted to substantiate his position by various arguments: Mr. D. Ryan (a future S. J.), on the affirmative, next took the floor." It is added that after much extemporaneous debate between several of the members, the question was decided in favor of Napoleon. Some of the questions for debate were:—"Is the Indian character more to be admired than censured?"—"Whether manufactures have been more beneficial to mankind than commerce"; "Whether novel-reading is injurious;" "Is wealth necessary to the happiness of a nation?"—"Which is the greatest incentive to exertion, wealth or fame?" "Was the execution of Mary Queen of Scots, justifiable?"—"Should imprisonment for debt be abolished?" —"Which has produced the greatest men, ancient Greece or Rome?"—"Which has been the most beneficial to mankind, the magnetic needle or the press?"

These are samples of the instructive subjects chosen for debate. The minutes of the debate on *novel-reading* state that after the four debaters had spoken, the president made some concise remarks to show that it was injurious and the society then voted in that sense. After the debate on Mary Queen of Scots, the society unanimously voted in favor of the afflicted sovereign lady. The Tullipheboian society by balloting chose R. W. Brady as its orator for the celebration of Feb. 22, 1843; but he declined the honor, and it was decided there should be no orator. At a succeeding meeting Mr. B. Maguire S. J. who was present, asked the society to rescind this action, and in a patriotic speech showed the importance of preserving the ancient custom of celebrating Washington's birthday. Then the society passed the desired motion,

and he asked for the honor of appointing an orator, which was also granted. He appointed Mr. R. W. Brady; and the appointment, the minutes say, was received by the members with strong proofs of approbation: on Feb. 23 the members unanimously thanked Mr. Brady for the able manner in which he sustained the honor of the Tulli-pheboian Society. There were a large number of honorary members; two or three pages of the old record are filled with their names. Among them were two Governors of Maryland, also judges, lawyers, members of the legislature, a mayor of Frederick, physicans and business men.

Rev. Bernard Maguire was president of the Tulli-pheboian for a while in 1844, but receiving a call to another house, he was presented by the members with a slight token, says the record, of their affection and gratitude. He wrote them, through their committee, a letter in answer, part of which I quote here:—

"Gentlemen—Your sweet token of regard for my humble services, was received by me. To say I feel grateful for it, would but feebly express my real sentiments . . . . That you are satisfied with my course and grateful for my services, is sufficient reward . . . . Separated as we may be, still I will ever remember with the sincerest affection every member of the society, and will always regard with peculiar interest the advancement and prosperity of the Tulli-pheboian Society of old St. John's.

Your friend and sincere well-wisher,
B. A. Maguire.

Frederick, January, 1844."

Some Students of Old St. John's who Became Jesuits, and others who became prominent in secular life.

The following either died in the Society of Jesus or still live in it: Father Bernard Maguire, Mr. Robert Boone, Father James, Father John and Mr. William Tehan—three brothers—Father Alexius Jamison, Father Patrick A. Jordan, Mr. Dennis Ryan, Father Peter McDermott, Father William H. Sumner, Father John Rodock. Mr. William Hobbs, a scholastic, who died at Georgetown in 1859, was from Frederick, and probably had been a student of St. John's. Father Maguire is remembered as President of Georgetown College during ten years, as a successful missionary and an eloquent

preacher. I heard one of Ours of cultivated taste, once say that there was an electricity in his appearance and his eye in the pulpit, even before he opened his lips to speak. Father Brady is remembered as Rector and Provincial. Fathers Jamison, Jordan and McDermott are also remembered. Father James Tehan was Minister of Holy Cross College and afterward of the old Boston Scholasticate, where he won the esteem and confidence of the scholastics by his honesty, piety and kindness of heart. He died about twenty years ago at Providence, where he was assistant to Father Bapst. Father John Tehan is now a worthy and esteemed Father in the Missouri Province. William Tehan, the oldest brother of the three, was at Georgetown College in 1850, studying philosophy and prefect of discipline. He was preparing the students for a literary exhibition to celebrate the 4th of July: in the early morning of that day he accompanied some of them to the Potomac to swim, and he was drowned himself; it seems on account of his efforts to save some of them from danger feared. He was 26 years of age, a young man of talent and exemplary piety. The evening before his sudden death he walked some time in recreation with Father Ardia, now at Loyola College, Baltimore, and before leaving him said to him several times, "Father, pray for me, please pray for me," so much so that Father Ardia was astonished. Mr. Robert Boone was a successful first prefect of discipline at Worcester in the early years of the college; he died at Georgetown in 1849 while studying theology and acting as prefect. Dennis Ryan was a young scholastic who died at Georgetown College in 1846. Fathers William Sumner and John Rodock are in the Province now.

Now about old students who became prominent in secular life. Enoch Louis Lowe was a student in the early years of the college. With the advice of Father McElroy, his mother sent him in charge of Father Peter Kenny S. J., our Visitor, to finish his course at Clongowes or Stonyhurst. He was an eloquent lawyer, a courteous gentleman and a sincere Catholic. After an active canvass of the state, he was made Governor of Maryland about fifty years ago, and filled the position with fidelity and ability. He is the "Fearless Lowe" of the well known war song, "Maryland, my Maryland!" When he was ex-Governor, before the Civil War, on a certain election day at Frederick two of the Fathers of the Novitiate, as was then allowed, were going to the polls to vote as American citizens, when they were abruptly ac-

costed by him and advised by all means to go home, otherwise his party would lose votes. They and he were democrats, but on account of the bitterness of those days toward Catholics, he feared that their appearance at the polls would alienate some democrats,—hence his advice, which they followed. But courteous gentleman as he was, he came to the Novitiate afterward to see the two Fathers, give them further explanation and apologize for any apparent rudeness toward them. Between 1840 and '50, after having finished his college course, he was sometimes present as an honorary member at the meetings of the Tulli-pheboian Society and took part in the proceedings.

Mr. A. Leo Knott, a prominent lawyer and public man of Baltimore, is an old student of St. John's; so is Gen. Jos. Brent, another Baltimore lawyer; also Gen. Frank Armstrong of Washington, Indian Commissioner during Mr. Cleveland's administration; also Mr. Daniel Boone, a merchant of Baltimore. Dr. James E. Morgan, twenty years ago a prominent physican in Washington and professor in the Georgetown Medical School; and in Frederick, Dr. Boone, Mr. Frederick Nelson, an able lawyer, and his brothers, sons of Judge Nelson, a distinguished member of the Maryland court of appeals; Mr. J. W. Baughman, a prominent editor, and probably his two sons, one of whom is now a prominent public man of Maryland; and Dr. Charles Smith,—were old students of St. John's. There were probably many other prominent men among them, but I have not now the means of learning of them. The name however must not be omitted of one of them who recently shed great honor on his "alma mater," Admiral Winfield Scott Schley, the hero of the great naval victory at Santiago of Cuba.

After his return from the late Spanish war he visited Frederick for a brief stay; and when the program was being arranged for entertaining and honoring him while there, he did not forget to say that he wished, by all means to have time to see his old teachers, the Jesuit Fathers. Accordingly he paid a visit to the Novitiate and responded cordially and most affectionately to the greetings of the Fathers; also he went to the college building across the street and pointed out the desk at which he sat when a boy at school there.

Some of Ours who Belonged to Old St. John's Community Half a Century ago or More.

(An appreciative sketch of Father McElroy appeared in the Woodstock Letters soon after his death in 1877.)

Father Charles King.

Father King was one of the lights of St. John's College over fifty years ago. Before his theology he taught there several years, and afterward he was there again as Professor of Rhetoric and Prefect of Schools. He was sent to Loyola College, Baltimore, in its early years; and it continued to be his home until he died. I remember how, in my first year at this college, he as Prefect of Schools, laid his hand on my shoulder after a certain monthly reading of the marks, and walked over from 1st Rudiments into 3rd Humanities, presided over by Mr. Peters, now a venerable Father at Keyser Island; in which class I was initiated into the wonders of *Græca Minora* and Phædrus. Father King was a man of choice scholarship, of fine literary and classical taste, and a master of choice English. In the catalogue of 1865 he is Professor of Poetry, and has after his name, *ann. 22 mag.* He was a good preacher, calm and distinct in his manner, and an interesting lecturer. Being introduced to the lecture platform, probably when a young priest, he gave a lecture which surprised those who knew him, on account of its excellence; its title was, "The Way the World Wags." He had a great devotion to the Blessed Virgin; and many old students of Loyola College probably owe in great measure what they have of this devotion to his instructions given during the month of May. He was a cultivated musician, and it was a pleasure to the taste as well as an aid to devotion, to hear him sing Mass; while it would be a rare enjoyment for any company to hear him sing such songs as Moore's melodies. I have heard that his mother was a saintly woman; after her death his father entered the Society, four years before his son, and was ordained priest. This was Father George King; both son and father were priests together several years before the latter's death. The younger King was once engaged to preach at old St. Joseph's Church, Philadelphia, by Father Barbelin, so ong its apostolic pastor, whose zeal would sometimes

lead him to use innocent sensational artifice to draw his people to hear the word of God. Before this occasion he announced to his people, so I have heard, that there was to be a sermon by the King's son of Bohemia, and they must make sure to come to hear it. The explanation was that Father George King, the elder, had been for a number of years pastor at our mission of Bohemia in the northern part of Maryland. Father Charles King was a man of refined nature and sensitive feelings. In his last years he was sent to give missions in different places, and the life pleased him. But consumption had seized on his lungs and probably had been dampening his energies for years; and while he was giving a mission in Pottstown, Pa., he was seized with his death-sickness and died there. I remember how our Rector, Father Early, and Father Michael O'Connor, Socius of the Provincial, went successively from Baltimore to visit him, and very touching were the accounts of mutual leave-taking. I remember when the word was brought of his beautiful death and of his edifying dispositions before it, especially his tender devotion to the Mother of God. He died in March, 1870, at the age of 52.

Father Thomas Mulledy.

The Rebellion—The Catastrophe.

Father Tom Mulledy, as he was familiarly called, succeeded Father Stonestreet in December, 1850, as Rector of St. John's College. He had been already President at Georgetown, Provincial, and the first President of Worcester College. He was a noted character among the Fathers of the Province who reached old age before the Civil War. He was a native of Western Virginia, came to Georgetown College as a student in 1813, and entered the Novitiate at Whitemarsh in 1815. Two years later, when a scholastic at Georgetown, he was prostrated by a disease that baffled medical skill. He was prepared for death, and though weak and exhausted begged to be allowed to receive the Holy Viaticum on his knees. His recovery was regarded as almost miraculous, and due to the prayers offered for him. When restored to health, he was a man of powerful physique; and we learn from the History of Georgetown College that the year following his illness, when the students had been specially unruly and rebellious, and the ring-leaders were expelled and others severely punished, "Mr. Thomas Mullédy, a

powerful young man, well versed in athletics, was made first prefect, — an appointment that inspired salutary awe." He possessed a decidedly forceful character, but was frank, open and manly in his manner. When he was engaged in the sacred ministry and obliged to preach, he prepared his sermons diligently, but he could not make the smallest announcement extempore. He wrote out his sermons in full and read them in the pulpit.

But to return to St. John's. It had been already chartered to confer degrees less than a year before he became President. I quote from the act of the Legislature.

"*Laws of Maryland—Philip F. Thomas, Governor*"

"Passed January 17, 1850: A supplement to an act entitled, "An Act to incorporate St. John's Literary Institution," passed at December session, 1840, Ch. 35.

Section 1. Be it enacted by the General Assembly of Maryland, that the Principal and Assistant of St. John's Literary Institution, with the view of encouraging the students of said institution to a laudable diligence, industry and progress in useful literature, be and they are hereby authorized to hold public commencements at such times, as shall be fixed upon in the rules and regulations of the said institution, and at such public commencements, to confer such degrees and academical honors as are usually given in other colleges, upon such pupils and others as they shall upon examination deem worthy of them . . . ."

In the scholastic year 1850–'51, St. John's might well appear to be a friendly rival of Georgetown. Besides the classes of 1st Humanities, Poetry and Rhetoric, there was also a class of Philosophy, with Father Vicinanza as professor, consisting of six students of St. John's and seven scholastics from the Novitiate across the way; among the latter were Fathers Charles Kelly and Thomas Sheerin now of Philadelphia, and Henry Brownson, son of the distinguished Catholic writer. There were altogether 120 students. So the famed Alma Mater in the Valley City of the Monocacy seemed near the fruition of the crowning joy of decking her sons with academic degrees, when she became like to Tantalus and the coveted cup of joy was dashed from her lips. The relations between the President and the Tulli-pheboian Society had not been harmonious. They had made requests of him which he was unwilling to grant. They had even made

written promises to him on their word of honor to do what was required for good order and right discipline, but he would not accede to their desires. At length in spring time, when they assembled in the evening in the debating room for one of their weekly meetings, they found that a scholastic was sent to preside whose presence was objectionable to them. Then they broke up the meeting, went out into the yard, where they threw missiles and made noise and disturbance without doing any damage, and at length, instead of going to the study-room, they went together to the suburbs northeast from the Novitiate and expressed their indignation in various disorderly demonstration. The next day they had to face the indignation of Father Mulledy's powerful personality; and he imposed conditions for their pardon and reinstatement which they considered too humiliating to accept: so nearly all refused to submit, and as a consequence they were obliged to leave the college. This catastrophe was a very heavy blow to the Institution, as the Tulli-pheboian Society included nearly all the students in the higher or collegiate classes. Father Mulledy seems to have placed no obstacle in the way of the entrance of the rebelling students into other colleges; two of them from the Philosophy Class graduated the same year at Georgetown. I have heard a worthy gentleman, an old Tulli-pheboian, say that Father Mulledy was too severe and uncompromising in the settlement of the rebellion difficulty. But he probably had his mind made up that the system in which the students boarded with families in the town, was a defective one, and took this occasion to make an end of it. Every thing went well as regards those boarding-houses under the kind and considerate attention of good old Father McElroy as long as he was at the helm; but afterward abuses might have crept in, and it might have come about that the restraining authority of the Fathers did not extend sufficiently over the boarding students. After the rebellion and its punishment, the college dwindled down to a day-school, with no special prestige, attended by the boys of Frederick. Now at the beginning of the new century, it has about seventy students, taught by Brother Whelan and two secular teachers; there are a few private Latin students, and a French class and a German class, the latter being the more numerons. St. John's community has not existed as a separate one since it was absorbed by the Novitiate in 1859 or '60.

When one of the venerable old students whose mind

and heart were trained at St. John's half a century ago or more, visits the spot of his youth, feeling "like one who treads alone some banquet hall deserted", he possibly also has some sad thoughts of what might have been. Possibly, when he sees the spacious buildings of the Novitiate across the street, he deplores with a sigh that in the olden time they did not belong to his Alma Mater, so that in them the students from a distance might have lived under the same roof with the Fathers and under their watchfulness. For he believes perchance that in such a contingency St. John's like its sisters at Worcester and Fordham and the venerable Parent on the Potomac, might now be flourishing and fruitful and famed.

JOHN J. RYAN, S. J.

Loyola College, Baltimore,
January, 1901.

A MONTH'S HOSPITAL WORK.

A Letter from Father M. J. Scott, S. J.

REV. AND DEAR FATHER,
P. X.

It has occurred to me that your readers would not find uninteresting a description of the work done by Ours in one of the great city hospitals. In nearly all our large cities some one or several of our Fathers are assigned to this particular duty, and as it represents a considerable portion of our ministry, and we know not when we may be called upon to exercise it, an account of my experiences may even prove useful and encouraging to others.

I was detailed to the chaplaincy of the Boston City Hospital for the month of July of this present year. It is a charity institution under the city management and strictly non-sectarian. Although intended mainly for the poor, a number who can afford to pay go there on account of the reputation it has for efficiency. These patients are obliged to pay seven dollars a week and live in the wards like the others. The hospital accommodates about nine hundred patients. For the past ten years Father Francis J. O'Neil of Boston College has had the care

of the Catholic patients.[1] He is commonly known as the chaplain, but in reality has no official recognition, the official chaplain being a Protestant minister who visits the institution once a week and draws a salary. Apart, however, from the official name and salary, Father O'Neil is the real chaplain, and by his prudent and conscientious work he has made the priest very much respected. The authorities will send for him any hour of the day or night at the request of a patient whose condition warrants it. It was not always so. Many of our Fathers remember the time when the feeling towards Catholics was such, that to prevent one dying without the Sacraments it was necessary to give a dollar to the attendant who notified the priest, and this though eight or nine out of every ten patients were and still are Catholics.

The Boston City Hospital is in our parish and diagonally across the street from us on Harrison Avenue. It is about three minutes walk from the college entrance. The priest's work at the hospital, apart from emergency calls, begins by a visit to the information bureau in the morning, say between eight and nine o'clock. There a record is kept of the condition of the patients. When a person gets very low and the doctors fear he may die he is put on the dangerous list. On inspecting this list the priest knows just where to go, and has full liberty to attend these cases at any hour and under all circumstances.

The first thing to be done is to find out if the patient is a Catholic. If the case is serious there is no hesitation about putting the question directly. But as there are usually some friends or attendants about the bed, and as the priest cannot ask them to withdraw until he knows his services are wanted, it is sometimes a delicate matter to inquire about the religion of the patient. You would naturally presume that a Catholic would make himself known at the approach of the priest, but experience shows that many do not. The sick are accustomed to seeing the priest pass and repass and, as they are not told of their condition when very ill, lest the knowledge should make them worse, it frequently happens that unless the priest takes the initiative they will die without

[1] For five of those years Father O'Neil's work at the hospital was without intermission year in and year out except the eight days given to the annual retreat. For the last five years he has had an intermission of one month every year, part of which is employed in acting as spiritual Father for the scholastics at the Villa and part in making his own retreat. Father Scott acted as his substitute this year.

the Sacraments. Once you know the patient is a Catholic you ask everybody to withdraw for a few moments and then prepare him for the last Sacraments. Remember all this is done in a large ward where there are about forty others, very much like the dormitories of our boarding schools. Screens are put about a patient at the request of the priest so that privacy is secured.

The doctors and attendants always respect the dying wishes of the sick and kindly leave the bedside at the suggestion of the priest. Sometimes, however, it happens that they cannot leave, and then prudence must suggest what to do. This will depend a good deal on the feeling towards the individual priest, for if it is a life and death case the doctors will not leave it under any consideration; as, for instance, while an operation is going on and a sudden collapse ensues, yet with a possibility of recovery. Or when an accident case comes in and efforts are being made to stop the victim from bleeding to death. A worse instance is that of a person being fatally burned. I had several of the above cases, and in every instance I went right in among the doctors and nurses, got a general acknowledgment of sorrow for sins committed, gave absolution, Extreme Unction, and the plenary indulgence *in articulo mortis*,— everything in fact, except the Viaticum. One case in particular was extremelty difficult. A poor women was brought in burned from head to foot. Along with her two children likewise burned, although not as badly as herself. The three were placed in one room and doctors and nurses were as active as they could be in trying to diminish the pain and to save life. I hesitated about entering, but only for an instant. Apologizing for my intrusion I asked the woman if she was a Catholic, and on her saying she was, I proceeded to administer all the Sacraments except the Viaticum. There was not a square inch of her body that was not burned, the steel ribs of her corsets had imbedded themselves in her flesh and she was in the supremest agony. All the while I was attending to my part of the work, the doctors and nurses were busy with theirs, but all was accomplished without any semblance of friction. The woman died within an hour.

Attending to those on the dangerous list, and to emergency calls, which may come at any hour of the day or night, constitute the work of the chaplain. For two or three days I confined myself to this essential duty, but I soon saw that there was a larger field for good if only the priest could prudently branch out into it. My attention

was called to this from examining the dangerous list, for noticing that ten on the dangerous list were Catholics, I reflected that the same proportion probably held for all those in the hospital. As the priest came in contact with the dying only it was clear that hundreds of Catholics were outside his ministrations. Occasionally a sick man would ask for the priest and sometimes also the mother or sister of a patient would request the priest to have a talk with him and persuade him to go to confession; but the great majority came to the hospital and went away again without ever benefiting from the presence of the priest. This does not mean that there was any neglect. On the contrary the chaplain was universally commended for his devoted attention to the dying, and no essential case ever escaped him. But it showed the possibilities of hospital work, and possibilities which could be realized, as my own efforts will demonstrate.

The difficulty was how to start the good work without compromising the liberty of action which the priest already enjoyed. From the beginning I had been careful to obtain the good will of all the authorities with whom I had to come in contact. By submitting patiently to a little general coolness at the start, and by refusing to notice some attempt at discourtesy on the part of a few, and by excusing and conciliating several who were disobliging or prejudiced, a rather kindly dispositon began to be manifested towards me. Moreover, one of the Catholic doctors told me about this time a good many had spoken approvingly of my kind attentions to the patients, and a head nurse—a Protestant—also informed me that she would be glad to do anything I suggested as regards making my work congenial in her ward. Accordingly I determined to begin operations immediately and with all the tact I was capable of.

I chose for my first efforts the delirium tremens ward. More patients die here than elsewhere in the Institution. Here too Old Nick does a thriving business if we may judge from the fact that most of those who die—and their number is large—are brought in delirious and never regain consciousness. I had spent more time here so far, than in several other wards together, and I believed that I had a better opportunity of making an experiment here than elsewhere. I was attending a young man in this ward who was dying slowly. It was my custom to continue visiting twice a day all those who were on the dangerous list, and this I continued until the patient died or recovered. Next to the young man was an older fel-

low, somewhat beyond middle age, who studiously avoided looking at me whenever I passed nearby. The young man died a beautiful death and said to me just before expiring. "Father I thank God I made that confession." He spoke loud enough to be heard by the patients on either side of him. I noticed that the old fellow above referred to gave me a timid glance as I was leaving the death-bed. Something suggested to me that he might be a Catholic, so I approached him, spoke to him about his condition, his occupation in life and several other matters. But he gave no indication of being a Catholic. Finally I asked him if he went to Church regularly and who was his pastor. He was silent for a moment and then answered.

"Father, I am a Catholic but, I am ashamed to say, a bad one"

"You bad boy," I said, "to let the priest pass and repass without the slightest sign of recognition." This I said, of course, pleasantly. Then he told me that he was so long away from church that he was ashamed of himself and afraid to speak to the priest. Upon this I had the screen put around his bed and putting my stole on I said, "Well my dear child let us make a good confession now and start life over again." But he would not have it, saying that he was not prepared, etc. But I went right ahead asking him how long since his last confession. He answered thirty-five years. He made a good confession and when it was over cried like a child for very joy.

That case determined me. My mind was made up to undertake a little domestic mission, for I reflected that if nine out of ten of those who died were Catholics the same proportion most likely held for those not on the dangerous list.

The man I just referred to said to me on leaving him, "Father there is a fellow right opposite who is in a worse fix than I was, he has not been inside a church for forty years, but don't for all in the world let on that I told you." I thanked the new apostle and assured him I should not compromise him. After walking through the ward speaking a few words here and there I finally came to the patient designated. I asked about his health, etc., and then inquired his name. On giving it I said you are an Irishman, and a Catholic I presume? He hesitated and then said that he ought to be a Catholic.

"How is that," said I, "have you found a better religion?"

"God forbid!" he exclaimed. "But I have not lived up to my religion as I should."

"Suppose we go to confession and straighten matters out," I suggested.

"O! no, Father," he said, "I'll wait until I leave this place, then I'll start a new career."

As I insisted he pleaded a want of preparation, but as I kept at him he said, "Now Father please don't, I'd rather wait and go to my regular confessor." As he said this I could hardly keep from laughing outright, for if I could believe my informant his regular confessor was dead and buried long since. After that whopper I put on my stole drew my chair close to him, blessed him and asked him how long since he was to confession. For a moment he was undecided, then after a considerable mental struggle he began, "Father, before I go on I want to tell you that I have been lying to you; I have no regular confessor and have not been to church since my first Communion." He made a very good confession and thanked me for insisting on it as I did. In the afternoon after attending to those who were dangerously ill and making the round of the wards I returned to this one, and heard the confession of every Catholic in it.

That night reflecting on what I had done I decided to modify the way of procedure, for it might cause comment if the authorities noticed me too long in any one ward. Thereafter the first thing I did was to go to the patients who were dangerously ill, and then I made a tour of the wards, saying a few words to nearly every patient by delaying here and there to hear a confession. By this method in the course of three weeks I heard the confession of every Catholic patient in the hospital. It was hard work with some, they pleaded for time, resisted, some got ugly, but in the end there was not one who did not capitulate, and the strange thing about it was, that their gratitude after confession was in proportion to their resistance before it.

In view of this I was actually bold at times with some. One man in particular, said it was no use insisting, he was a person of common sense, he said, and knew what he was about. As I persisted he said, "Now, see here, Father, I am not an ignorant fool, and I am not a baby, so please don't force me to say anything further. I don't want you and that's the end of it." I thought it was, too, and so dropping the matter for a little, I spoke to him about his affairs, and gradually coming back to my point again, I asked him if his repugnance to religion was due

to loss of faith or to some personal misunderstanding with a priest, etc. Before he knew it he had begun his confession, and I putting on the stole and helping him on by the leading questions, got him to make his confession thoroughly. After it he took my hand and in an agitated voice said, "Father, I have done what I thought was impossible, I was never so happy in my life, pray for me that I may never go back to that terrible past again." And his eyes moistened as he continued to express his gratitude.

Working thus I spent eight or nine hours a day in the hospital. Of course I could not keep this up right along, nor did I intend to; for it was not necessary, since once I had gone over the whole field it was only necessary to keep track of the new-comers, and that would be comparatively light work. Near the end of the month I had the hospital duties so systematized and so well going that it was easy to do a great deal with but moderate expenditure of time and energy. Moreover, I observed that nearly all the authorities were encouraging what in the beginning they merely tolerated. By the authorities I mean the house doctors and the head nurses. The higher authorities knew little of what I was doing except that I was all day long in the wards. Practically speaking I now had the run of the place as will appear from a few things I shall shortly relate. During the last two weeks I instructed and baptized twelve non-Catholics, heard their confessions, gave the last Sacraments to those who died, and had those who were convalescing spend a good deal of their time learning their prayers from the catechism.

Some of the Protestant nurses actually aided me in this work of conversion. One morning a head nurse, a Protestant, said, "Father, there is a patient in the ward who I think would like to see you, she is not a Catholic, but I am sure you can do her some good." After thanking my informant, I went to the patient, a young woman of about twenty-three, who was soon to undergo a dangerous surgical operation. I told her I was a Catholic clergymen and said I should be glad to be of any service to her. She thanked me, said she was not a Catholic and preferred not to accept my services. After a few words about her condition I withdrew. On my next visit I stopped at her bed for a few moments talk, and as I was about to go away asked her if she would like to have me read the gospel over her. She replied that she didn't mind. So I read a few carefully selected

passages which I had in readiness for cases such as this. They referred to Our Lord's kindness to the sick, his miraculous cures, and the value of patient suffering, also to the forgiveness of sins, holy Communion and the brief reference to Extreme Unction. In general they made an opening for the explanation of our holy faith. I go into these details because they indicate my manner of proceedure with all those who were converted. The passages I read from were the following, not that I read them all at once but as prudence suggested: St. Matthew ix., 1–9, 20–32; xii., 1–28; ix.,25–to the end; xxviii., 18 to the end. St. John xx., 21–23; vi., 1–36; 51–27. St. James v., 14–16.

After reading the gospel I explained the meaning of the passages and told her that Our Lord had delegated to the Church all his power, and that I was a representative of that Church, and that as a priest I was continuing the work God came on earth to institute. She did not seem disposed to have me continue on the subject, so I cut it short as gracefully as I could, and left her. On my next visit I merely inquired about her condition and passed on. But she called to me as I was on the point of going and said, "Will you not speak of that matter again?" I was glad of the chance and was really expecting it, so I explained the Catholic grounds of faith, and on leaving gave her Segur's little book, "Short Answers." This is a remarkably fine book for putting strongly the popular Catholic arguments and for doing away with the ordinary objections against Catholicity. I visited her again the next day and as she did not broach the matter of religion I did not, thinking it well to let matters rest for awhile, especially as she was in the hands of Segur.

When I saw her a day afterwards she said she wanted to become a Catholic. I explained to her just how serious a step she was taking and pointed out the obligations our faith would impose if she would get well. She answered that she had considered the matter fully and was ready for all that her conversion might entail. So after giving her conditional baptism I heard her confession and gave her a catechism from which to learn her prayers, etc. She was anxious to receive holy Communion, but I said more time was required for that. A few days later she grew rapidly worse, after the operation had been performed, and I accordingly anointed her and gave her the Viaticum. In all there were twelve conversions and they were all as carefully attended to as the one just described,

except where greater haste was necessary on account of approaching death. Such a case was the following:—

I was called at an hour after midnight to give the last Sacraments to a dying patient. When I finished with her an orderly came to me and told me that another person was dying in the same ward, but that she was not a Catholic. I went to her but when she knew I was a priest she waived me away. I took the liberty of staying a moment and saying a few consoling words to her. Then without asking her I took out the gospel and read that significant passage of St. Matthew ix. 1–9. When I finished she said please read some more. I did, and then made as if I were going. But she said "Pray for me, please." I told her I would. Then I said, "Can I do anything else for you?" she replied: "Pray for me, please" I was puzzled at this reiteration, when suddenly it dawned on me that by "Pray for me" she meant that she was converted, as this is a common way that Protestants have of indicating their conversion. So I said plainly to her, "I have done all I can for you unless you want to become a Catholic." She replied that she wanted my religion whatever it was. As she was rapidly growing worse and as the doctor was outside waiting for my exit I explained to her what I was about to do and then gave her all the Sacraments, even the Viaticum. She was dead in the morning.

Besides these conversions there were a number of children and adults baptized. It frequently happened that a patient was brought in unconscious and in a critical condition. Such I always baptized and anointed. If they died, well and good, but if they recovered I told them what I had done, and explained to them that they ratify or disapprove of it. In every case, whether they approved or disapproved of my action, they thanked me for my kindness and for my interest in their behalf.

I baptized and anointed a Jewish child with the consent and in the presence of the mother and brother. I do not understand why they allowed it but I believe they consented to it rather than have the child die without any religious rite whatever. The most astonishing case I had was that of an adult Jew who became a Catholic under circumstances worth relating. One evening I was leaving the hospital after the day's work when I saw the ambulance driving up at full speed. The doctor told me to jump on as it was a pretty bad case. On arriving at the hospital I helped the doctors transfer him to the ward and when there asked him if he was a Catholic.

I thought he said he was, so I requested the doctors to withdraw for a moment and took out my stole to hear his confession, etc. On asking him when he was to confession last, to my surprise he said he was a Jew, at the same time thanking me for my proffered services which he declined. I left him and the doctors came in. Next day I looked for his name on the dead list but it was not there. In making my rounds I stopped with him for a few moments asking about his condition, treatment, etc. I then passed on, heard the confessions of several who came in the day before, spoke a few moments to quite a number of the patients and then passed out of the ward. As I was doing so a nurse called to me and said, "Father, a patient wants you." I went to the bed indicated and there was my friend the Jew. He said to me, "Father, I am dying and I want to die a Christian." I could hardly believe my ears. I replied, that means that you believe that Jesus Christ is God and that you want to be baptized in his name, and renounce your religion, for the two are incompatible. He said he understood the full significance of what he was doing. I spent some fifteen minutes explaining the essential Catholic doctrine and then baptized him. Then, although I told him it was not necessary, he made his confession, and afterwards received all the Sacraments. He died the same day.

I am now going to relate an incident which the Fathers to whom I told it said should not go unrecorded. After I was in the hospital about a week I got my list of those dangerously ill and went to them as usual. One of the patients to whom I proffered my services dismissed me summarily, saying she was not a Catholic. After resorting to every expedient I was unable to gain any concession whatever, and so I left her. I kept returning every day, if only to say a word, but she never showed the slightest inclination to encourage me. And so I gave her up. A week later I got a telephone call to hasten to a patient who was dying. When I got to the ward there was a good deal of commotion as the doctors and nurses were busy trying to prolong the life of the patient. As I approached, the mother and brother of the patient exclaimed loud enough to be heard in the ward, "Oh Father! we are so glad you have come, we thought she would die without the priest." I administered all the Sacraments and after consoling those present started to return home. As I was passing out of the ward I saw the obdurate Protestant above referred to sitting upright

in bed and beckoning me to come to her. I did so, and her first remark nearly took me off my feet.

"Please hear my confession," she said.

"But you are not a Catholic," I answered.

"I am," she replied.

"Well I will hear your confession to-morrow," I said. "No, now, please, Father."

I thought it was merely a case of a bad Catholic being frightened into confession at the sight of death under the conditions I have just described, and as I was tired and knew that she would require some time and care for confession, I said again. "I will hear you to-morrow;"

Then such a look came over her face that I immediately set to work to hear her. She had not been to the Sacraments since she was a child. I barely finished giving her absolution when she dropped back dead! After that I never put off a confession.

Though entering on the hospital work a stranger, on leaving I was good friends with all. There was even a disposition on the part of the attendants to go out of their way to show kindness and consideration. Often on leaving a ward a nurse would offer me a glass of lemonade. I never entered a ward without speaking for a while with the nurses and doctor, so that eventually I felt perfectly at home in the hospital. Protestants and Catholics alike welcomed me, and when my time came to leave for good all seemed to say good-bye regretfully. As I never expect a harder month's work so do I never look for a more pleasant or fruitful experience. During the month I was there I anointed one hundred and thirteen who were dangerously ill, baptized twenty-seven adults or children who were dying and whose religion could not be ascertained, helped twelve non-Catholics to see the truth of our holy faith and to become converts to it, and besides heard the confessions of nearly all the Catholics in the hospital, and performed one marriage ceremony. The greatest number I anointed in one day was eleven.

What was done here may not be possible to be done in other institutions, all the circumstances were favorable, the field was ripe for the harvest the regular chaplain had conciliated great respect for the priest, and Boston is a decidedly Catholic City, whose Catholics stand up for their rights, and whose loyalty to the Church and Clergy is a monument to the dear Mother Isle whose children planted the faith in our land.

Sincerely in Corde Jesu,

M. J. Scott, S. J.

THE "PASSION PLAY" AT SANTA CLARA COLLEGE.

A Letter from Father Eugene Magevney, S. J.

SAINT IGNATIUS COLLEGE,
SAN FRANCISCO, CALIFORNIA,
August 10th, 1901.

REV. AND DEAR FATHER;
P. X.

Some little account of The "Passion Play," as rendered by the students of Santa Clara College, may be of interest to the readers of the WOODSTOCK LETTERS. Accordingly, I forward you herewith a few personal observations. They are only fragmentary and at best but a suggestive outline of what, I must acknowledge, was the most elaborate performance I have ever witnessed upon an amateur stage. As far as I know, nothing exactly like it has ever been attempted in any of our colleges at home or abroad. The sacredness of the theme has always made it so difficult a matter to handle that only once, I think, was it tried in this country to dramatize the Passion. By a coincidence, it was also in California. But the numerous objectionable features of that undertaking wrecked the enterprise as well as its projectors, and created, you will remember, a storm of indignation quite in contrast with the hearty welcome which has been unanimously accorded to this latest and most unassuming venture. From what I beheld at Santa Clara, I am satisfied that the sweet, sad story of the Rood has at last been dramatized, outside of Oberammergau, in a way not only to give no offence but, on the contrary, to edify and instruct immensely. As it stands in that version it combines the eloquence of a sermon with the devotion of a prayer, and carries with it throughout an unmistakable suggestiveness to prying eyes and minds which may be best expressed by the words, "thus far and no farther." "The veil is lifted," the author would seem to say, "but only for a glimpse. Into the glory and the majesty and the mystery that lie beyond, seek not to peer."

The play was written for the Golden Jubilee celebra-

tion of the college and was, beyond all doubt, its most popular attraction. It had been heralded far and wide through the public journals, with the result that upon the three evenings of its presentation the spacious auditorium, with a seating capacity of over two thousand, was thronged by an intensely interested and highly critical audience. Standing room was at a premium and hundreds were turned away. Amongst those in attendance were the Archbishop and two of his suffragans, the bishops of Los Angeles and Sacramento, together with a large number of priests, secular and religious, from everywhere throughout the state. Many professional men of note were also present. Special trains were run to and from San Francisco and San José for the accommodation of the multitudes making for the Santa Clara Valley. It was estimated upon one of the evenings that over a thousand visitors had come from San Francisco alone, while each of the surrounding towns and villages contributed nightly its enthusiastic contingent. Fortunately, the students met every expectation and emerged from the ordeal crowned with a universal eulogy. It could not have been otherwise. For candidly, I have never seen boys more thoroughly drilled for their work. Without an exception, they took the stage like young masters from the heavy and more important roles of Jewish priests and princes, to the lighter and apparently insignificant sideplay of the little children mingling with the procession of palms and filling the air with their infant shouts of "Hosanna to the Son of David," "Hosanna in the highest." At times, there were as many as one hundred and thirty on the stage, and while all acquitted themselves most creditably, some deserved special praise and received it for the remarkable dramatic finish with which they entered into their parts. This was particularly true of those impersonating Matthew, Judas, Jechonias, and the time-serving Pilate, who, in a well-designed speech to the turbulent multitude in the Barabbas episode, showed that he had taken out all of his degrees in the very convenient, if disreputable, art of political see-sawing. The most forcibly portrayed figure, though, both in the intent of the author and in the delivery was evidently that of the Iscariot. Impiety, perjury, sacrilege and the basest ingratitude, cloaked by a villain's smile and the oily insinuation of a hypocrite, were the diverse elements which the writer sought to body forth in the moral medley presented by the character of Judas. It was a composite picture upon a very

GOING TO BETHLEHEM.

POPULACE BEFORE HEROD.

large scale, indeed, and right well was it taken. Happily, the part was judiciously assigned, and was so evenly sustained that interest in it never flagged. In fact, from the moment the curtain rose upon the moonlit plains of Bethlehem, until it went down, amid a chorus of *Alleluias*, upon a vacant tomb flushed with the afterglow of the Resurrection, there was not a single manifestation of fatigue, though more than three hours were consumed in the execution. All was eager expectation from beginning to end, and rounds upon rounds of well-merited applause greeted the lads as they passed victoriously from scene to scene. "No part," wrote one of the art critics later, "was less than fairly enacted and some were most pathetically and strikingly represented. Those young college boys might not have succeeded in a drama. They would probably have been 'stagy' where they were not inefficient. But to the Passion Play they brought a deep-seated realization of the theme and a religious devotion which gave to their acting the very essence of nature. They did not seem to be enacting, but to be, the disciples of Christ."

"Nazareth," or, as the public insists upon calling it, the "Passion Play," is the composition of a professional and well-known playwright of New York City, Mr. Clay M. Greene, a quondam undergraduate of Santa Clara and an old-time class-mate of its present Rector, to whom in pleasant remembrance of other days, the work has been respectfully dedicated. He undertook it solely as a labor of love for his *Alma Mater*, and came all the way from New York to superintend in person the training of the students and the mounting of the play. For three months he resided at the college devoting his time and attention to the perfecting of his work. The misgivings which some felt and expressed as to the possible outcome of the undertaking, since it was, after all, only a venture, made him strain every nerve to make it an unequivocal success. He was helped in this by another Easterner of considerable histrionic renown, Mr. Joseph R. Grismer, as also by numerous professors of the college to whose good taste and persevering enterprise much of this academic triumph was unquestionably due.

The task from the outset presented difficulties of no little moment, which it required considerable ingenuity on the part of the author to overcome. In the first place, to write a "Passion Play" with Christ left out looked like trying to reconcile a parodox, and nevertheless, it is precisely what has been done and brilliantly.

By a happy as well as adroit arrangement, the sacred person of our Divine Lord is never introduced, and yet he is never altogether absent. Numerous devices keep us constantly reminded of his invisible presence. At one time a suffused light streams in upon the stage from the "flies," while the trend of the dialogue and the carriage of the actors give us to understand that he is just passing. At another the stage is set for a garden where the apostles are beheld in sad and serious consultation as to what they will do, now that the Master has been betrayed to his enemies and condemned to die. In the midst of their troubled deliberations the frantic shouts of the multitude, dragging the Saviour along the high-road to Calvary, are heard. The noisy rabble passes just outside the wall that encloses the premises, and though no person is visible the ensigns and javelins of the soldiery and the upper portion of the huge cross borne by the Victim are all in sight as they move along, and bring the circumstances of the occurrence home to the minds of the spectators as forcibly as if it were the very scene upon which they were gazing. At another, couriers or chance visitors arrive to give a full report of what has transpired or is actually taking place. This is done with marked effect on many occasions, but never so strikingly as at the *denouement* of the play. The ninth hour is approaching. Darkness has gathered upon the earth. A throng of panic-stricken Jews has taken temporary refuge in the outer court of the temple. Messengers are arriving in hot haste each with his addition to what is happening in the city or upon the mountain. The sun has ceased to give its light. The rocks are rent. The dead have arisen and are stalking the streets of the city and have appeared to many.

"On his face," says one, "I saw a look of patient agony whilst over his bleeding head there shone a radiance that seemed indeed to come from God.

Boaz—What! This from thee!

Dathian—This from me to all Jerusalem!

Merchants—No more! No more!!

Crowd—Hear Dathian speak! Dathian! Dathian!

Dathian—Then cried out the thieves again; one of them to curse, the other manifesting deep repentance, when on him turned Jesus and said, 'Amen I say to thee, this day thou shalt be with me in Paradise.' Still on we watched with ne'er a sound from any one for now the thieves were dead. Then through the darkness pierced a voice of gentle anguish 'Eloi, Eloi, Lamma Sa-

bacthani!' and wrought into a wondrous pitch of pity, I could hear no more, but turned and fled."

In the midst of the consternation begotten of such harrowing news, there comes a mighty rumbling, then an earthquake which rends the veil of the temple and loosens the foundations of the building. The walls crumble and pandemonium reigns. Over the mass of ruins thus created the audience gazes into the open, and far away upon the horizon sees the three crosses, with three dead and mutilated forms pictured upon them, lit up by the lurid glare of the lightning which flashes angrily and incessantly as the storm, in which all nature seems involved, is sweeping past. The effect is magical. For a few moments the beholders are mute with amazement blended with admiration. But no sooner do they recover and advert to the deftness of the illusion than a perfect whirlwind of applause signifies their unstinted appreciation. By a similar contrivance the coming of the Magi, the massacre of the Innocents, the flight into Egypt, the Judgments of Caiphas and Herod, the condemnation scene about the porch of Pilate's palace, the triumphal entry into Jerusalem and the dolorous way of the cross, the Last Supper, the betrayal, and the climax of the *consummatum* on Golgotha, are portrayed with such vivid and engrossing realism that one actually forgets for the nonce that the hero of it all is nowhere to be seen. Such a deceptive play upon human sentiment and feeling is, doubtless, rendered possible in the present instance by the fact that all are so familiar with the narrative, that Christ lives in the minds of the auditors instinctively while they listen to the rehearsal of events of which he is the central albeit absent figure. But, however we may reason upon effects, the accomplishment of the feat, for such it certainly is, necessitated a break, and a dangerous break, with traditional theatrical methods. The experiment, all the same, has proved a gain and not a loss as the sequel has amply demonstrated, and lends to the entire performance much of the antique freshness of the early English and ancient Greek dramatic forms. The composition, in consequence, can not be said to follow any defined plan of rhetorical structure, but instead is as unique in execution as it is original in conception. Old-fashioned conventionalities, such as Acts and Scenes, for instance, are done away with, and Epochs and Chapters are substituted in their place. The ancient and oftimes very monotonous "unities" are dealt with *ad libitum*. The bond of union—the dominant of the play,

in fact—would seem to be none other than the sublime moral of Christ's life which underlies every event of his career from the Crib to the Cross. Whatever their correlation or juxtaposition by the author in his manipulation of his theme, that moral lives and breathes most touchingly through them all, bearing one and the same kindly message to every heart as to every generation—the lesson of imitation—"sequere me." A few anachronisms, scriptural and historical, mar the production a little here and there, but are quite excusable in a non-catholic and can be easily remedied before another public rendition of the play. The introduction of the Resurrection, mainly *tableaux* in character, was something of an afterthought. It was the writer's original intention to close with the death scene on Calvary, but upon further consideration he decided differently and I think wisely. What troubled him, perhaps, was the problem which has vexed rhetoricians from the beginning, and whose solution depends upon the peculiar fashioning of each one's emotional nature. Should the play end with the catastrophe, or should there be an after-development calculated to assuage the aroused feelings of the hearers and restore them to their normal condition. For my own part, I incline to the latter view, especially in the present case. For the mystery of Our Lord's crucifixion is intelligible only by the light of his resurrection. The eclipse of Good Friday finds its logical sequence in the dawnlight of Easter; and this the angel on guard at the sepulchre seemed to imply when, in answer to the women, he bridged over the chasm of death by linking together the life and the resurrection of the Saviour:—"He is risen, as he said." A second obstacle to be overcome was the successful elimination of the female characters. The women of the Gospel give to the story of Christ's life a graceful charm and significance which cannot be readily dispensed with. What were Bethany without Martha and Mary? What were the sumptuous supper-room of Simon the Leper without the Magdalene? What were all the wondrous environments of the dread solemnity upon Calvary without the mystical presence of her within whose soul deep called upon deep as the billows of an untold sorrow engulfed it? The writer, though a Protestant, realized this, and not content with keeping the Saviour ever in view, provides that we shall not altogether lose sight of those tender friends and helpmeets of his earthly sojourn. Especially is it interesting to note how he does this in the case of the Blessed Virgin.

Judas Tempted by High Priests.

Judas Casting Down the Thirty Pieces of Silver.

Scarcely has the play opened, when a controversy ensues amongst the shepherds, who were "keeping the night-watches over their flocks," regarding the advent of the Messiah. While some are more than doubtful, others are sanguine and cite, in support of the hopes which they entertain, the prophecies of the Old Law. Stress is laid upon that of Isaias which is thus made to do service as a majestic prelude to the entire drama:—"Behold, a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel." The discussion waxes, and a disposition to yield is beginning to manifest itself on the part of the skeptics, when lo! the heavens are illumined and troops of angels appear flooding earth and sky with their canticle of "glory to God in the highest, and on earth peace to men of good will." One, apparently a leader, comes nigh unto the shepherds crouched upon the ground through awe and fear, and not only confirms the predictions, over which they have just been wrangling, but artfully supplements them by an additional hint at the circumstances attending the Annunciation. They are thus reminded how the Archangel Gabriel was sent to an humble Virgin of Nazareth, named Mary, of the royal family of King David, and spouse of Joseph the carpenter. To strengthen the assertion and encourage them the more, the words of the heavenly messenger are in part recalled. "Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David his father and he shall reign in the house of Jacob forever. And of his kingdom there shall be no end." Reassured by these and kindred utterances, they arise and scramble hastily down the mountain side exclaiming:—"Let us go over to Bethlehem and let us see this word that is come to pass, which the Lord hath showed to us." We hear of Mary again, to illustrate once more, when told of the angel's injunction to Joseph in a dream to "arise and take the child and his mother and fly into Egypt for it will come to pass that Herod will seek the child to destroy him." Thus, throughout a scene that is ever shifting, she lives on in the thoughts and affections of the spectators—like some sweet and gentle undertone in a glorious symphony which would not be complete without her. Still, a final difficulty confronted the author springing from the double fact that he was writing not

for professionals but for amateurs, and his treatment of the subject would necessarily have to be determined and, in a large measure, even hampered by the limited stage facilities of a mere college theatre. However, he was not to be daunted, but set to work like a Trojan. So thoroughly did he equip the students, at the last, for the high artistic demands of the play that nothing seemed wanting; and he is now doubtful as to whether it will not lose somewhat of its delicacy and effect at the hands of older and more experienced interpreters. To relieve, as much as possible, his apprehensions on the second score the stage was enlarged to suit him. The services of a skillful local artist were called into requisition, and thirty scenes were painted by him, some of which, for their graphic delineation, will live for long in the memories of those who beheld them. Four in particular elicited general and favorable comment; *a*, Bethlehem and its environments; *b*, Jerusalem at sunset viewed from the summit of Olivet; *c*, The audience chamber of Herod; *d*, and Mount Calvary. The light effect was excellent and deserves notice, in this connection, as it added an interesting as well as scientific feature to the stage appurtenances. It was under the superintendence and was the exclusive personal work of Mr. John J. Montgomery, one of the lay professors of science at the college and a son, by the by, of the celebrated Zachary Montgomery so well known to your American readers. The apparatus was so complete that an expert in the matter declared that he had never seen, even upon the stages of regular theatres, so perfect an electric equipment. Fortunately, it is to remain as a permanent fixture and serve its useful purpose in the contemplated periodical repetitions of the play in years to come. How little the majority of onlookers imagined, as they applauded its wizard effects, that the alternating current producing them was generated in the Blue Lake regions of the Sierra Nevadas, nearly two hundred miles away, at a line pressure of 60,000 volts which, after several transformations, was reduced to the various pressures required by the electrical appliances of the hall. The costuming was elegant and in keeping with the rest. In fact, the play yields to an almost endless variety in this matter. The Roman and the Jewish are in constant contrast throughout, while the rich attire of the Magi and their suites adds to the ensemble a touch of oriental splendor which could be enlarged upon indefinitely. The poor habiliments of the meek and simple Twelve "vowed to poverty;" the rus-

PILATE ADDRESSING JESUS.

THE WAY TO CALVARY—APOSTLES BOWED DOWN IN SORROW.

tic garb of the Bethlehemite shepherds; the variegated "make-up" of the multitude assembled from far and near to celebrate the Passover—each had its place and import and did its work well. The instrumental portion of the music, for the melodramatic passages, was written in New York specially for the purpose and by a friend of the dramatist. The vocal was selected. A neat program gave intimation of the feast that was at hand. It bore on its face the following graceful

DEDICATION.

To the Reverend Robert E. Kenna, S. J., gentle playmate of my boyhood, cherished memory of my youth, and revered friend of my riper years, this work is affectionately inscribed in tender recollection of the sweet long ago in Santa Clara, and to reverently assist, in my humble way, the celebration of its Golden Jubilee.

CLAY M. GREENE (1868–9).

"But what was the moral effect of the play?" you will ask, "since that is the principal thing to be considered." All who witnessed it will agree with me, I think, when I say that it was the very best. Some came to criticise; some to be entertained; and some, your humble servant amongst the number, out of mere curiosity. But whatever the motive that drew them, all were agreed that it was a revelation, and endowed with a force for good hardly to be exaggerated. Protestants, very many of whom were present, were as spell-bound by what they beheld as the Catholics.

"Never before," said one, "have I had the reality of Christ's life and death brought home to my mind so forcibly as to-night."

"I wish that every Protestant in the land," wrote another, "could see and feel as I did, the great devotion of a school and church which in this scoffing twentieth century can accomplish such a work."

"Better than fifty sermons," remarked a third—and so on through the long litany of grateful eulogy. The effect upon the author himself was the most consoling of all. For him the play was a profession of faith as well as a tribute to his *Alma Mater*. At the close of the Alumni meeting, held during the week of Jubilee, he openly declared that he had found the true religion in Santa Clara, and was willing to be baptized without further delay and in presence of the entire college. For

good reasons the Rector deemed it advisable for him to defer the matter until his return to New York. His resolve, thus made public, naturally enough, led to some comment. An Episcopalian minister sought him out a few days later at the Bohemian Club, in San Francisco, and asked him if it were true that he had become a Catholic.

"Yes," he answered, "though I have not yet been formally received into the church."

"Why in the world did you take such a step?" inquired the distressed Gospeler.

"Because," replied Greene, "I want a definite church and a definite faith. You men agree in nothing and are everlastingly shifting your base. The Catholic Church alone has the truth and never changes."

Whereupon he was left in peace.

On the second evening the author was called before the curtain and presented by the students and citizens of Santa Clara with a handsome testimonial of their regard. In a brief reply he signified his thanks, and incidentally spoke of the play. As his impressions of his own work and its possibilities cannot but be entertaining, I give them in what were substantially his own words:—

"During an experience of nearly thirty years," he said, "in the vastly differentiated essentials that enter into the preparation of materials for the amusement or instruction of theatre-goers, I have undertaken no piece of work which, from the writing of the first line to the fall of the curtain on the closing chapter, has so absorbed and interested me as the 'Passion Play of Santa Clara.' Having always been a close student of the scriptures both for their simple expression of thought and as a collection of life histories grander and greater than all other books combined have yet given to the world, I entered upon the preparation for the stage of the noblest of these histories with an enthusiasm which was never lessened by the knowledge that no other profit or remuneration than that of strengthened friendship was likely to result therefrom. The marvellous potentiality of the subject, with its ever existing threads of plot and counter-plot, and its opportunities for story, situation and character, seemed to promise greater personal satisfaction than any previous effort I had made; and if, in the performance of to-night, I have even partially succeeded, I shall be more than satisfied. As a matter of course, those to whom I confided the nature of the work in preparation, almost without exception, declared the physical

elimination of the hero of my story a sure destroyer of its interest; but with a resolution to submit this question to the public for decision, 'Nazareth' was written. If I may judge from the many expressions of approval from an audience which had been encouraged to expect much, then my work has not been without its adequate reward, both of self-congratulation and the gratitude of those admirable defenders of the faith for whom I entered upon this labor of love. Frankly, I may say that this was not done without much misgiving, not to say doubt, regarding the holding power upon an audience of a work which must of necessity violate well-established axioms of dramatic construction. But, as a believer in the religion that dawned with the first word out of the mouth of the Man of Nazareth, I had hoped, aside from the sentiments which first inspired my offer to write such a play, to achieve two results. Firstly, to satisfy myself that I could write a play worthy of the predictions of my good friends. Secondly, to disappoint those who were pleased to believe that I was not so constituted as to be able to perform any serious work. Whether I have succeeded or not I leave to them to judge. But underlying these selfish motives—the one realization, the other revenge, and both vanities—there was a well-rooted ambition to attempt a newer and better way of demonstrating that by such an object-lesson the stage could be made something of an evangelist and thus be drawn closer to the great lessons of the church, if not to the church itself.

"I have been asked for an opinion as to whether 'Nazareth' could succeed if brought into opposition to and in comparison with other dramatic ventures, and if so played whether professional actors could give its characters more earnestness and conscientious portrayal than have the students of Santa Clara College. To the first query I must reply, 'I hope so'; to the second, 'I think not.' No one has yet been able to successfully predict just what the public does want, and I am much in doubt as to whether men who have no innate feeling of the reverence necessary for the proper rendering of these characters could endow them with as much of that reverential element as could a body of young men of intelligence, who have been educated by priests of the church and chastened by the everyday surroundings of religion. Should 'Nazareth' not meet with the approval hoped for by my friends and myself, I can at least find satisfaction in the reflection that I have given my best thought

and effort to what I believed to be an inspiration, and at the same time passed ten weeks with the Jesuit Fathers of Santa Clara which added to my already bulky volume of proof that life is worth the living, provided a man knows how to live it."

Such was the author's modest estimate of his own achievement. Nevertheless, the public has seen fit to rate it much higher and even to characterize it as a masterpiece. Two weeks had not elapsed after its first rendition before the Press dispatches from the East announced that extensive preparations were being made for its reproduction, in the near future and upon a much more elaborate scale, in New York and Chicago. If produced, however, it will have to be upon somewhat different lines, as the college version has been secured by national copyright from all infringement. But be the changes what they may, let us hope that, though transplanted to other and untried fields, it will lose none of that exquisite charm which made it the most delightful feature in a series of long-to-be-remembered festivities at old Santa Clara.

Your Reverence's Servant in Christ,
EUGENE MAGEVNEY, S. J.

P. S.

For the sake of those whom it may interest I subjoin the program, together with a few lines entitled "Good-Bye," written by Mr. Greene in adieu to the people of the Valley and in acknowledgment of the hospitality shown him during his three months stay in their midst.

PROGRAM OF THE PASSION PLAY.

ARGUMENT.

Epoch the First.

Prelude.

"Noel"—Solo.....Adam
Choral and Orchestral Accompaniment.

CHAPTER THE FIRST.

The Star of Bethlehem.

The scene transpires on the plains of Bethlehem at night. Zorabel, the chief of shepherds, relates to his brethren the prophesied coming of the Messiah, and their doubts are dispelled by the appearance of the Angel of the Lord, who describes to them the significance of the star in the East. The Emissaries from King Herod, and the wise men from the East appear, and the shepherds, disregarding the warning of the angel, offer to guide them to the scene of the Holy Nativity.

Interlude: *Oriental March*.....ORCHESTRA

CHAPTER THE SECOND.

The Slaughter of the Innocents.

The scene is the Palace of Herod King of Judea. Both King and court are awaiting news of the Emissaries to Bethlehem, and meanwhile various matters of state are disposed of. The arrival of the Emissaries, and their wondrous tale of the new-born King of the Jews develops all of the cruel rage in Herod's despotic nature, and despite the prayers of the more merciful, he commands that every male child of two years of age and under be put to death.

Epoch the Second.

Prelude.

"The Palms"—Solo.....Faure

Choral and Orchestral Accompaniment.

CHAPTER THE THIRD.

The Entry into Jerusalem.

The scene represents the council hall in the House of Caiphas the High Priest. The city is in a turmoil over the threatened triumphal entry of a certain Nazarene who, it has been alleged, is about to proclaim Himself King of the Jews. Immediately upon this follows the entry into Jerusalem, and the High Priests conspire to circumvent the Nazarene at any cost. Judas is brought before the council, and a fruitless attempt is made to secure his betrayal of the Master.

Interlude: "*Nazareth*" (Gounod).....ORCHESTRA

CHAPTER THE FOURTH.

The Conspiracy.

The stage setting represents the Mount of Olives at sunset, overlooking the City of Jerusalem. The twelve disciples are assembled, in great sorrow over the gathering clouds of evil that seem to be hanging over the Master, and the time is the hour immediately preceding the Last Supper. Judas is interrogated and succeeds in convincing the Disciples that he is still faithful. The Disciples proceed to the supper, when follows the bribing of Judas, and the decision that the Nazarene must be put to death.

CHAPTER THE FIFTH.

The Kiss of Judas.

The scene is the same as that immediately preceding, one hour later. The imminent danger to safety and life of the Master is touched upon by faithful followers, and the Disciples enter and describe the circumstances attending the Last Supper. Peter enters, describes the Kiss of Judas, the betrayal and arrest, and the scene closes with a prayer for the safe deliverance of the Master.

Epoch the Third.

Prelude.

"The Holy City"—Solo.....Adam
Choral and Orchestral Accompaniment.

CHAPTER THE SIXTH.

The Appeal to Herod.

The scene represents the Palace of Herod the Second formerly Archelaus. Herod is much troubled over the added incursions of the Romans upon his realm, and speaks of sleepless nights as the result of his execution of John the Baptist. Letters arrive from Pontius Pilate stating that the case of Jesus of Nazareth has been sent to him for final disposition. Matthew and his father appear and plead the cause of the Master with such fervor that Herod promises not to interfere. They return to Pilate; when the High Priests enter and urge the immediate execution of sentence, which results in Herod commanding the prisoner to be brought before him.

Interlude: *Grand March*, (Mendelsohn).....ORCHESTRA

CHAPTER THE SEVENTH.

"Give unto us Barabbas."

The stage represents the court of Pontius Pilate, and at the rise of the curtain the merchants and populace are gathered, awaiting the expected news that Herod has ordered the execution of the Nazarene. They are thrown into rebellious disorder at the intelligence that the King has refused to interfere. The Disciples appear and suffer the taunts of the rabble in meek silence, when follows the denial of the Master by Peter. Immediately thereafter occurs the second examination or trial before Pilate, his fruitless appeal to the angry populace, the release of Barabbas, and the decree of crucifixion.

Epoch the Fourth.

Prelude.

"The Seven Words," (Selection)—Solo.....Mercadante
Choral and Orchestral Accompaniment.

CHAPTER THE EIGHTH.

The March to Calvary.

The scene is a roadside on the way to Calvary, where the Disciples have gathered to await the approach of the procession to Golgotha. Peter's remorse over the denial of his Master is modified by the placing in his hands the direction of the labor of Redemption begun by the Lord. Then follows the march to Calvary, the despair of the Disciples, the remorse and suicide of Judas, and the announcement of the crucifixion.

Interlude: *Dead March*, (Chopin).....ORCHESTRA

CHAPTER THE NINTH.

"It is finished!"

The stage represents the interior of the Temple of Jerusalem at the approach of the ninth hour, where the populace have come in terror, to learn from the Priests the meaning of the darkness that has enveloped the land since the hour of the crucifixion. Soldiers enter and cast lots for the Holy garments. Some of the merchants with the assistance of the Priests almost succeed in calming the fears of the populace, when the story of the crucifixion throws them again into confusion. Caiphas orders the arrest of the Christians, which is prevented by peals of thunder and flashes of lightning, and Pilate, terrified at the darkness and storms, demands the prayers of the Priests for his safety. This is denied him, and the soldiers are called upon to clear the Temple of the Christians, when an earthquake rends the curtain in twain, and the back wall crumbles away, disclosing the crucifixion beyond. The scene ends with the blessing of Pilate by Peter, and the prediction of the glory of Christianity and Rome.

Interlude: "*The Omnipotent*," (Schubert) .....ORCHESTRA

CHAPTER THE TENTH.

"*Christ Hath Risen!*"

This closing chapter is laid at the Holy Sepulchre, and is altogether pictorial and musical, representing the Resurrection, and completing the allegorical rendering of the Passion Play of Santa Clara.

Finale: "*Alleluia*," (Handel).....ORCHESTRA

GOOD-BYE.

I.

Fair Vale, thy sons and daughters who have made
My stay a dream of peace,
Shall hold their place in memory's everglade
Until this life shall cease.
As time glides by
These pleasant weeks I passed with thee
Recalled, must bring a thrill
Unto the better part God gave to me,
And which is living still;
So then good-bye!

II.

I breathed the magic essence of thy wind,
I culled thy matchless flowers:
I heard the music of thy plaudits kind
Thro' many happy hours,
And now I sigh,
For that the new friends thou hast given me,
And the beloved old,
Within a day are memories to be
In future story told;
So now good-bye!

III.

Within thy cloisters I have lived again
The better thoughts of yore;
Within thy homes I found a merry train
Of Welcome's sweetest store
That cannot die.
Loves to thy daughters! Fortunes to thy sons!
Fair glory to thy thrift;
And as my life, adown its pathway runs,
Thou'lt be its brightest rift;—
So then good-bye!

MISSIONS TO THE PORTUGUESE IN NEW ENGLAND.

A Letter from Father Justino, S. J.

BOSTON, July 26, 1901.

REV. AND DEAR FATHER,
P. X.

In reply to your request for some account of our Missions to the Portuguese dwelling in New England, it gives me pleasure to send you the following notes.

On the 18th of last October (1900) we left Terecira, one of the Azores Islands, and reached New Bedford on October 28. Here we gave a Mission lasting five weeks; we heard some four thousand Portuguese confessions, fifteen hundred more than in the Mission we gave there six years ago and of which an account appeared in the LETTERS. This parish numbers ten thousand Portuguese, very few of whom are accustomed to frequent the Sacraments. The Protestants have labored to pervert them, but it is not Protestantism which does harm to our Portuguese, but the bad men who come from the Islands or Portugal, and who by means of the newspapers propagate a hatred of the priests, the Church, and especially of the missionaries. They have their anti-Jesuit emissaries, as they call them, in every parish; but, thanks to God! the Missions have opened the eyes of many. How effective this disillusion has been and with what practical results, may be seen from the fact that since the Mission one of the New Bedford Portuguese journals lost most of its subscribers, and is of course now bitterly opposed to the missionaries.

In December we passed to Fall River, where we spent nearly four weeks, closing our mission there with the midnight Mass for the new century. There are in this city at present five thousand of our countrymen, and we heard three thousand confessions. This is somewhat better than our mission five years ago when we heard one thousand confessions out of a populatiou of twenty-five hundred.

We spent three weeks in January at Provincetown. This parish has been well worked up so that nearly everyone there practises his religion. The Mission was therefore very profitable to all there who understood Por-

tuguese as well as those living in the neighboring town of Truro.

In February we went to Gloucester. Here we gave a Mission lasting two and a half weeks. On account of difficulties which took place when the parish was established, the Portuguese here are very far from practising their religion. In our missions five years ago we prevailed upon some to frequent the church, and we did something more this time but the results were not completely satisfactory. Then two hundred made their Easter duty, this year four hundred.

In March we spent three weeks at the Portuguese church in Boston. There are in this city nearly three thousand Portuguese who live quite a distance from the church, so that the children attend Sunday School at the nearest church. Five years ago some four hundred fulfilled their Easter duty, this year there were two thousand.

Towards the end of March we opened a Mission at Providence; here there were also three thousand of our countrymen. We remained there three weeks; the mission was very successful and the progress since our last mission, five years ago, was marked. At New Bedford, Fall River, Gloucester, Boston, Providence, and Provincetown, the Portuguese have their own parish church served by Portuguese priests, and for this reason the fruit of our missions lasts and will increase. But in those parishes where there are no priests who speak Portuguese, the state of affairs is very sad. On their arrival in this country our Portuguese are unable to speak English and the greater part of them only learn the English necessary for their work, never enough to understand a sermon or to make their confession satisfactorily.

On April 15th I opened a mission at New Bedford for the emigrants from Cape Verde Islands. There are in New Bedford about six hundred of these islanders. They are very ignorant and speak the Portuguese language corrupted into a jargon called *lingua creoula*. They are generally of a darker color than the Portuguese and are despised by them. They have but few parishes in their islands and still fewer priests; so that very few of them frequent the churches. I gave a mission to these poor people at New Bedford and induced a hundred to go to confession. For nearly all, though advanced in years, it was their first confession and first communion. Some were much astonished when I told them they could not

receive the Sacraments because they had been married more than once, their wives being still alive.

During this time my companion, Father Barcellos, gave a Mission to the Portuguese of Bristol. There are four hundred, and two hundred approached the Sacraments.

On April 22nd along with my companion I opened a mission at Taunton in the Church of the Sacred Heart. Here there are about twelve-hundred Portuguese, but no priest who can speak their language. We heard six-hundred confessions. We next went to East Taunton where there are three hundred Portuguese. Here we remained four days and heard one hundred and thirty confessions. Father W. Cullen, the Parish Priest gets a Portuguese priest to visit his people once a month.

On May 5th we opened a one week's mission for the Portuguese of Newport. There are some four hundred of our countrymen here and we heard two hundred and seventy confessions. May 21th found us again at Fall River to prepare the Portuguese for confirmation. During the week we heard two thousand confessions, and the Bishop confirmed sixteen hundred.

On the 19th of May a new church was opened for the Portuguese at Lowell. Here there are two thousand Portuguese and I gave them a Mission in their new church. This mission did not attain the success we hoped. After this Father Barcellos gave a mission which met with great success, at Somerset, and during this time I prepared the children of the Portuguese Church in Boston for First Communion. When this was finished I gave a little mission on Martha's Vineyard. At Cottage City there is a small church and in the whole island about four hundred Portuguese. The last days of June were spent at Lowell for the feast of St. Anthony and then Father Barcellos left for the Azores and I took up my residence at St. Mary's Boston. till this tempest against the religious in Portugal has blown over.

It is thus we spent eight months in constant labor, preaching and hearing confessions nearly every day. Through prudence I do not give details of our labors, but it is consoling to recount that we have reconciled many to Holy Church, many who had not approached the Sacraments for eight, ten or fifteen years. Were it not for the missions our Portuguese who emigrate to this country, where the customs and kind of life is so different from what they are accustomed to in their islands—for they nearly all come from the Azores—would be all

lost to the Church. Especially is this the case when they do not meet with a priest who can understand their language. Trusting that these few meagre notes will not be without interest to your readers, I remain,

Your Brother in Christ,
JOHN B. JUSTINO, S. J.

MONUMENTA HISTORICA SOCIETATIS JESU.

NUNC PRIMA EDITA A PATRIBUS EJUSDEM SOCIETATIS.[1]

Our Spanish Fathers have been engaged for some years in publishing the earliest documents relating to the origin and growth of the Society. Protestant and Catholic historians alike have greeted their work with veritable acclaim. However separated from us in thought and sympathy, all admit the immense value to scholars of this stupendous labor, the genuineness of the various documents, the great light they throw on the intellectual, pedagogical, and ecclesiastical history of the days of St. Ignatius. The "Monumenta" have become for all time the source from which future writers on the history of the Society must gather their materials. The mere mention of the volumes already published and in process of publication will go far to prove this.

First there are the six volumes of "St. Ignatius's Letters." Though not published under the title of "Monumenta" they are really the first instalment of the work. These letters give the Saint's own words and with the Constitutions the best mirror of his soul.

"Blessed Peter Faber's Writings" in one volume show us how perfect an instrument in the hands of God so simple a man could become under the guidance of such a leader as St. Ignatius.

Polanco's "Life of our Holy Father" and "Chronicle of the Society" in six volumes, furnish details, which were else perhaps lost, of its gradual diffusion throughout the world and may be called in very truth a living picture of the early Jesuits. The value of this Chronicle has been very considerably enhanced since the

[1] This work, which should be in the libraries of all our colleges, may be obtained from the editor, Padre Rodeles, Apartado num. 106, Madrid Spain. Also from B. Herder, St. Louis, Mo.

"Epistolæ Mixtæ" began to appear. The one work is the complement of the other, and the editors have spared no pains to fill in the lacunæ by foot notes and references to Polanco when the "Epistolæ Mixtæ" do not give the whole story.

The "Litteræ Quadrimestres," of which four volumes have been published, were to be "demonstrabiles,"—such as could with edification be shown to all. These come from Ours wherever they happened to be. This collection does not contain the "Quadrimestres" from India and Brazil.

The "Epistolæ Mixtæ" are of another type. They were to be the secret outpouring of the confidence of the child's heart into his father's ears. They contain the intimate life, the family history of the Society, and our attention is especially attracted to them. They are from the hands of our first Fathers, the first Provincials, first Rectors, and first Missionaries,—all writing to St. Ignatius about the success of their labors, their difficulties, the external and internal increase of the Society. From Spain we have the letters of Araoz, Villanueva, Torres, Miron, Oviedo, and others; from Portugal those of Gonzalez de Camara, the two Henriquez; from Italy those of Frusius, Palmius, Manare, Mercurian, Landini; from Germany those of Kessel, Lanoy Gandan, and so on. There is scarcely a single name prominent in the days of our Holy Father which is not represented in this collection. The letters of Salmeron, Lainez, St. Francis Borgia, Natalis will have, as is proper, each the special honor of separate volumes. Of these we have already the first volumes on St. Francis Borgia, and the first and second of Nadal's letters while the third is in course of publication. Of the "Epistolæ Mixtæ" four volumes have already appeared and the third fascicle of the fifth volume is before us. And delightful reading they make. One writes of his defects, his desires to do greater work for God's glory, his difficulties, and asks for guidance and help. Another, a Superior, writes of the virtues and failings, the talents, acuirements and aptness of his subjects. A third, a subject, returns the favor and tells the Saint the peculiar characteristics of his superior. Everything in brief that refers to our life is touched upon, —business with externs, the persecutions to which Ours were subjected, the kindness of prelates, princes and people shown to Ours, the smallest details of community discipline, the method of work in the different colleges, on the missions, during retreats, the advance in

learning and piety of Ours and externs,—nothing is overlooked. Here we have the first Jesuits as they were. We see them in their rooms, in the pulpit, in the confessional, in their daily intercourse with one another. We see them as others saw them. Many a sentimental illusion is destroyed, many a pious legend of later growth is shown to be fable, but truth remains and the spirit of our Mother, the Society, breathes in all these confidential communications and courage comes to one, as he reads, of the ways of God with men in the troublous days of the Reformation.

So like to our difficulties are those of our First Fathers, that many a letter in this collection could be written to-day with a mere change of name. Human nature acting with grace and against grace, was the same then as now, and the same effects followed then as follow now. But what strikes us most of all is the extraordinary influence of St. Ignatius. His will is usually the one object of the writer's heart; his spirit guides all in Spain, in Portugal, in France, in Germany, in Belgium, and in the Indies; to him all turn in great as well as in small affairs. The son must resemble the father and nothing that has been printed, save the Institute, shows us half so clearly what we must be in every action of our life to acquire this likeness, as the present work of our Spanish Fathers. No word of ours is needed to recommend these volumes to the members of the Society. The literary and the scientific world has approved them. The labor of editing must be indeed stupendous but the result is worth the trouble, and the result is the most perfect picture ever given the world of true Jesuits striving to solve the problems of life in the spirit of St. Ignatius.

We must not pass over the "Monumenta Xaveriana," a volume of which has already appeared. It contains a life of the Saint by Father Valignano, sent from India to Rome, and many unpublished letters from him and of such value as to make a new life of the Saint most desirable.

The last issue is the "Monumenta Pædagogica," two Fascicles of which have just been published. These treat matters of special importance to those of Ours engaged in teaching.

We cannot conclude this short notice of this truly magnificent work better than with the words of the editor, Padre Rodelez. "In Ignatii epistolis elucent sanctissimi Partriarchæ prudentissima consilia, suprema ratio, primus agendi motus. Videre est in epistolis mixtis

quo pacto Fundatoris voluntas in actum deduceretur. Postremo litteræ fructus ostendunt lætissimos, quos et Ignatii gubernatio et filiorum obedientia in Ecclesia Chrisi ferebat. Ubi hæc aliaque eorum temporum monumenta edita fuerint, speramus primævæ Soctetatis Jesu historiam solidum fundamentum habituram."

GOLDEN JUBILEE OF SANTA CLARA COLLEGE, 1851–1901.

Fifty years ago California was just merging into statehood; the restless spirits of the Argonauts of '49 were in the full blaze of excitement and eager search for the golden fleece; the thrilling adventures, so incident to pioneer life and so characteristic of the far West in particular, were daily increasing; the population gathered in the towns was likewise feverish and ready at any moment to desert to new and more promising fields. Such was the condition of affairs when in 1851 that zealous little band of missionaries—restorers, if we may so say, of the Company of Jesus on the shores of the Pacific— landed in California.

What heroic souls they must have been, who, under these trying circumstances, amid all the rife cupidity and license of the times, resolved to lay the first stone of that institution, which was to give to the Golden State something more potent for her lasting good, than all the precious metal could bestow—the very flower of the State's manhood. Did the prophetic mind of the intrepid Father Nobili, as he wended his way towards the old Franciscan Mission of St. Clare fifty years ago, foresee the noble oak springing from the tiny seed he was there about to plant? We may believe it did, judging from the words taken from his little prospectus of half a century ago: "We do not claim for it," he says, "even the name of a college, but hope it may be the germ of such an institution as we should wish to make it, and the wants of the community will require." How fully the hopes of these saintly pioneers were realized, how successful and effectual their efforts in meeting every call upon their charity, may be gathered from the love and veneration in which their memory is embalmed in the

hearts of a grateful people. And to-day, there is nothing California cherishes more dearly in her romantic history than her picturesque Mission of Santa Clara. True, she is proud of all her missions scattered here and there within her broad valleys, yet this one is doubly dear to her, for upon its decay, if not upon its very ruins, has been set her first cradle of learning. Santa Clara College is a model college in all truth, clothed, indeed, in some of the habiliments of those primitive days—the tile roof, the adobe wall—but just enough to attest the genius and taste of the early days, and give quaintness to her more modern structures within which intellectual growth and development hold sway.

Turning back a page in the history that has identified itself with Santa Clara College, we read of the founding of Santa Clara Mission in 1777. Encouraged, now and then, by a visit from the sainted Father Junipero Serra, the sons of St. Francis had guided its destinies through varying circumstances and sore afflictions, until the advent of Father Nobili and companions on the 19th of March, 1851. From that day dates the real history of California's first seat of learning. Undaunted by the cheerless outlook, Father Nobili, with the heroism which distinguished him, set to work remodelling as best he might, the crude buildings left at his disposal. Then it was that this pioneer educator of the West, announced his readiness to receive California's sons. His tireless heart had to experience the trying labors of seed-time, but the seed he sowed soon blossomed and yielded precious fruit. Students came slowly at first, but later on flocked in from every quarter. This holy founder of Santa Clara College lived long enough to see the prosperous outcome of his labors, and at his death had the consolation to know that his work would not perish with him. Since then the progress of the college has been rapid. The name and fame of Father Nobili are on every lip, while Catholics, not in California alone, but in the surrounding states, over the southern borders, and in the distant islands, call blessings on his head.

Hence it was that the sturdy sons of old Santa Clara came from all parts, far and near, to do homage to the fiftieth anniversary of their Alma Mater. And in recalling the festivities which marked the three days' celebration of the Jubilee of Santa Clara College, we are sure that not only many a Jesuit who has taught within this western home of learning, though now perchance far removed from the scenes of his former labors, but also the

Society at large will see in this that characteristic good-feeling of the noble men who have ever cheered the labors of Loyola's sons in this western land.

The Jubilee celebration began on the evening of May 31st, when the labor of months of preparation was put to test. The students presented "Nazareth," or "Passion Play of Santa Clara College," a sacred drama written for the Jubilee by Clay M. Greene of New York, a playwright of reputation and a former pupil of the early days of Santa Clara. That evening, found the College theatre crowded with two thousand people, all eyes riveted upon the sacred scenes of the passion and death of our Savior. A hundred and twenty-five students and alumni, representing the different characters, arrayed in all the variegated spendor of the period, now moved in stately procession before them. Three hours later the curtain fell on the Risen Savior emerging from the tomb, and the Passion Play was ended.

But to enter into the details of the Passion Play is not my intention, for a more elaborate account will be found elsewhere in this number of the LETTERS.

The intervening Saturday and Sunday were days of rest. Monday brought the first large influx of visitors from abroad—Alumni, old and young. These fifty years had wrought changes indeed. The now gray-haired man standing on the campus, pointed out the spots so interwoven in memory with the early years of his college life. Did you see a group of the more elderly Alumni gathered here and there during the day, you would be sure to find in their midst their former beloved prefect of Discipline, Father Joseph Caredda, now bearing his eighty odd years with the sprightliness of a much younger man. His had been the task well nigh from the beginning, through thirty uninterrupted years, of guiding with fatherly care these same men, as boys. A worthy son of St. Ignatius, his name even to-day graces Santa Clara's catalogue as one of her instructors.

The evening of this day saw a repetition of "Nazareth" with all its attendant success, and when at midnight, the hundreds, who had come from San Francisco, by special train, were about to depart, their words of praise were unbounded; but nothing was more welcome to those who had labored for the success of the drama, than the acknowledgment of the deep moral lessons which had gone home to every heart.—The Society's ideal of the fitness of things had not been shattered.

Tuesday, June 4th opened with solemn Pontifical Mass,

at 9 A. M. The Ecclesiastical government of the State was represented by its three Prelates,—His Grace, Most Rev. P. W. Riordan, Archbishop of San Francisco; Bishop Montgomery of Los Angeles; and Bishop Grace of Sacramento. The latter Prelate acted as celebrant, assisted by two secular priests, graduates of the college. The immense congregation gathered within the walls of the old Mission church, was composed of all creeds and classes. The masterly discourse of his Grace, Archbish- Riordan, was an avowal of his love and admiration for the men and methods which have so guarded the faith and contributed to the world's intellectual growth from the foundation of the Society until the present day. He expressed the consolation it afforded him in numbering the children of Ignatius among the laborers of his archdiocese. Surely, the closing words of the Archbishop must bring to the hearts of Ignatius' sons, wheresoever they may be, united as they are in an inseparable love and interest, the same consolation they afforded to those laboring in this western vineyard of the Lord. "Santa Clara has been and is," he said, "the Alma Mater of thousands of our best citizens, who have adorned every walk in life with the treasures of well-stored minds and the lustre of their virtues. Her sons are here to-day from all parts of this vast State to show their loyalty to their old college home. Amid our congratulations we mingle our prayers of thanksgiving to God, that he has deigned to bless in so signal a manner this home of virtue and learning, and express the earnest hope that it may continue its noble work for generations yet unborn." After the sermon many lingered to examine the historic old church with its many relics of the Franciscan days —the Mission bells presented by Charles III. of Spain, the cross erected by Father de la Pena in the year 1777, the sanctuary, with its grotesque images of angels and saints, which has been preserved intact even to the present day.

The evening of June 4 was reserved for the literary and graduation exercises. Everything was in keeping with the spirit of the happy season. A pleasant feature was the bestowal of honorary degrees upon a number of the most prominent professional men of the State,—men who in times past have identified themselves with the College, and the interest of California in general.

Wednesday, June 5, was Alumni Day. How befitting that the long list of dead, which fifty years had gathered from the college ranks, should be remembered to-day,

now that so many of their former companions were assembled on ground hallowed by memory's sweetest recollections! Accordingly the first public act of the day's exercises was the Requiem Mass celebrated by Very Rev. J. P. Frieden, Superior of the Jesuits in California.

At about 1.30 P. M. the Alumni and guests, numbering about two hundred, had assembled in the large dining hall of the college for the Jubilee banquet; and no words are more expressive of the feelings which animated everyone present than those of W. H. Humphrey, a prominent young lawyer and Alumnus. "Santa Clara College," he said, "you have our fealty and our love! Ambition may scatter us among the nations of the world; oceans and continents may separate us from you; age with its white radiance may encircle our brow, or dreaded death claim us. But wherever we may be, reaching from the fountain of our love and hope—the dear college at Santa Clara—through sunless caverns, over waveworn shores, spanning time and space, levelling mountains, out of the past far forward into the future, and up into the meadows of heaven will stretch the everlasting and eternal chain of our affection, linking us to one another, the eldest to the youngest, and all to you with links of deathless love."

Santa Clara looked "with eye-dimmed pride," to use the words of another Alumnus; for "she could show at that banquet-table men honored on the bench and esteemed at the bar; men reflecting credit on every profession and every ennobling calling; men wise in council and brave in action; men whose fame is not confined to this state, but whose names are known throughout the Union."

Such was the character of the majority of those present at the banquet, and so full of affection for their old Alma Mater were their speeches that a prominent non-Catholic gentleman afterwards declared that "though somewhat experienced in college banquets, he had never heard any thing to compare with the speeches on that occasion."

The College Theatre was again crowded in the evening by an enthusiastic audience to listen to the speech of Hon. D. M. Delmas, a graduate of Santa Clara "and a man whose English is a marvel of lucidity and melody; a man who proudly and worthily wears the mantle of those by-gone kings of the hustings and the forum—the fiery Baker, the polished Tracy, and the classic Edgerton—a man who stands to-day tip-toe on the mountain top

of Pacific Coast oratory, almost without a fellow in the broad confines of this nation." John J. Barrett, another prominent orator of the West, followed Delmas and paid a worthy tribute to the college of his youth.

It was the intention of the Fathers thus to bring the semi-centennial celebration to a close, but the hundreds of those who, upon the two previous presentations of the Passion Play, had been unable to secure admittance, had not been idle. The college authorities were inclined to yield to their importunities for one more reproduction, but the students, who had made all necessary arrangements for their departure by rail and steamer, must be consulted. The three days' round of pleasure and hard work could not stifle their generosity, and with one accord they agreed to remain. This sacrifice was more than rewarded by seeing the vast theatre once more filled by an audience whose appreciative feelings were held in check only by the sacredness of the drama. And thus the end of the week saw the close of the Jubilee celebration,—a commemoration which, for its impressiveness and significant connection with all the greatest sons of the Golden West, has added a bright page to the history of California.

We cannot conclude this account in more appropriate words than those which Hon. D. M. Delmas gave utterance to on the last night of the celebration: "This is the hour of Jubilee—the closing hour. Let music and the glad acclaims of joy then fill the air. From yonder ancient belfry peal forth your chimes, ye Mission Bells, whose brazen throats have in by-gone years so often summoned us to labor, to pray and to rest. 'Ring out the old, ring in the new.' Ring rest and peace to the ashes of those that are gone. Ring hope and faith and high resolve to those who tarry yet behind. Ring the solemn requiem of the days that are dead. Ring the glad christening of the new-born age whose infant cheek still dimples with the smile of hope. Let the world rejoice over the noble work which the past has already accomplished, whilst we, the students of the olden time, standing upon the threshold of the new era gazing into the regions of futurity, say to the institution in whose protecting arms our youthful minds were nutured: May thy foundations endure forever; may the generations of all coming time throng thy ample halls; may the children of posterities yet unborn repair to thy fountains to quench their thirst for knowledge, for wisdom and for virtue; may each new century receive the charter from the hand of its forerun-

ner in all its pristine purity, and transmit it to its successor in all its original vigor! So may it be unto thee, college of our youth. So may it be until the streams shall cease to flow adown the slopes of our mountains, and the oaks shall cast their shadows no more upon the valley of Santa Clara. *Alma Mater, esto perpetua.*"

HENRY WELSH, S. J.

PROGRESS OF THE CAUSE OF THE VEN. DE LA COLOMBIÈRE.

APPROVAL OF THE HEROICITY OF HIS VIRTUES.

Rapid progress has been made with this Cause. The "Congregatio Generalis" was held on July, and on August 11 His Holiness, Leo XIII. in presence of Cardinals Ferrata, Ledochowski and others, declared that the Venerable Servant of God had exercised virtues to such an heroic degree that the discussion of the four miracles required for the Beatification could be begun. The proofs of these miracles are nearly ready, so that the Beatification may be expected soon, probably next year during the Papal Jubilee of His Holiness.

After the public reading of the decree the Sovereign Pontiff of his own accord addressed a few words to Ours present expressing his joy at the progress of the Cause and of his devotion to the Sacred Heart, and his sympathy with Ours persecuted in France.

His Paternity has addressed a letter to the Society containing these words and his reply, which we subjoin. We also add the DECRETUM, in which His Holiness also speaks of his joy and of his devotion to the Divine Heart as well as the opportuneness of this approaching Beatification.

DECRETUM

AUGUSTODUNEN.

BEATIFICATIONIS ET CANONIZATIONS VEN. SERVI DEI

CLAUDII DE LA COLOMBIÈRE

SACERDOTIS PROFESSI E SOCIETATE IESU

SUPER DUBIO

An constet de Virtutibus Theologalibus fide, spe et caritate in Deum et proximum, nec non de Cardinalibus prudentia institia, temperantia, fortudine iisque adnexis in gradu heroico, in casu et ad effectum de quo agitur.

Universus terrarum orbis non ita pridem Ssmo Cordi Iesu publico ac solemni ritu devotus, haud poterat V. S. DEI CLAUDII DE LA COLOMBIERE memoriam a B. Margaritæ Mariæ Alacoque recordatioue seiungere, præsertim quum utrique Ezechielis illa verba convenire videantur: "*dabo vobis cor novum-et spiritum meum ponam in medio vestri*" (Ezechiel. xxxvi, 26-27). Quod si ut est in Ecclesiastico "*gloria hominis in honore patris*" (Eccl: III, 13) quos cælitum honores consecuta filia est, iisdem decebat illum augeri, cuius paterno magisterio ipsa "*ascensiones in corde sua disposuit*". Plane autem æquum fuit beatorum ritu colendum proponi virum non modo sanctitatis alienæ spectatorem ac testem, sed eius ita participem ut ad singularem Ecclesiæ utilitatem et ad absolutæ virtutis exemplum excitatus esse videatur.

Ortus est VEN. CLAUDIUS, iv non. februar. an. MDCXLI in pago Sancti Symphoriani *de Ozon* parentibus genere ac pietate conspicuis. Transacta summa innocentiæ laude puerita, quum vix annum ætatis suæ XI attingeret, Lugdunum missus est instituendus a PP. Societatis Iesu, quibus ducibus ac magistris studiorum cursum felicissime absolvit.

Divinarum rerum in dies magis desiderio flagrans, impetrata, non sine assidua sollicitudine, et contentione, venia a parente, Avenionem contendit, ibique inter sodales Societatis Iesu, cui quantum in schola sanctitatis et evangelciæ sublimis pariter humilisque sapientiæ Christiana respublica debeat declarant propriæ regionum historiæ, religiosæ vitæ tirocinium posuit. Quo exacto, primum rhetoricæ, mox theolgicæ tradendæ munus obivit in Lugdunensi Collegio SSmæ Trinitatis. Idem, votis iam nuncupatis, eo virtutis processit, ut arduum illud adiecerit Instituti sui leges omnes et singulas diligenter servandi sub gravis culpæ pœna; cui voto fidelissime satisfecit.

Sacerdotio initiatus, in duo illa sacri ministerii sane præcipua, sedula incubuit, quorum alterum concionandi munus est, alterum "*ars artium regimen animarum*". Illo quidem, quæ ipsius erat simplex et efficax dicendi copia, sic est perfunctus, ut devios ad meliorem frugem, dissidentes ad Ecclesiæ sinum quamplures revocaverit. In officio autem moderandæ conscientiæ haud sine divino instinctu Margaritæ Mariæ adstitisse magna laus est, quæ ipsum tamquam ministrum sibi divinitus datum agnovit. Ac multum quidem Ven. Claudius operæ contulit, multaque perpesssus est in provehendo cultu Sacratissimi Cordis Iesu, cui religioni haud pauci initio adversabantur.

Religiosæ suæ domus rector electus Parodii, biennio post ad Angliæ regis aulam missus est ut concionatoris munus apud clarissimam Eboracensem ducem obiret, ubi non tam in principis æde quam pio in recessu versari visus est. Nec tamen id vitæ genus impedimento fuit, quominus hæreticorum calumnis impetitus, et carcere et exilo damnaretur.

His invicto animo toleratis, Parodium reversus est ægrotus ; perrexitque nihilominus saluberrimo fungi ministerio, nihil de consueto caritatis ardore remittens. Tandem a proposito Viennam discedendi per epistolam a Margarita Maria deterritus, quæ divinitus sciret esse illi mortem obeundam Parodii, paucis post diebus, tot fractam laboribus, tot iactatam procellis, tot meritis insignem mortalem vitam cum beatissima commutavit xv cal. martias anno MDCLXXXII.

Demortui laudes et præclaræ sanctitatis opinionem non modo dies non imminuit, sed ita auxit ut plane dici possit, Venerabilis Claudii nomen tam longe lateque pervagatum fuisse, quantum terrarum complexa est Sacratissimi Cordis Iesu religio. Itaque plurimi singulari eum pietate coluere, quos inter Beata ipsa virgo Margarita Maria, sueta quotannis tanti Patris memoriam celebrare, quasi festum diem. Fama hæc multis confirmata prodigiis non potuit communia studia non excitare ut Augustodunensis causa ad S. Rituum Congregationem deferretur. Quamobrem institutis perquisitionibus, digestis tabulis ceterisque ad ius bonum absolutis, de virtutibus in gradu summo, quadruplici actione rite confecta, est disceptatum ; prima in antipræparatorio conventu decimotertio calendas Ian. anno MDCCCXCVIII advocato ad ædes Rmi Cardinalis Miecislai Ledochowski, causæ Relatoris, Præfecti sacri Consilii christiano nomini propagando ; altera in duobus comitiis præparatoriis ad Vaticanum indictis nono calendas augusti anno MDCCCC ; et deinde quæstione instaurta septimo calendas Apr. volventis anni, ac tandem quarta in in cœtu universo ibidem habito coram Sanctissimo Domino Nostro Leone PP. XIII septimo idus Iul. mox elapsi. In quo, proposito dubio ab eodem Rmo Card. Miecislao Ledochowski "*An constet de Virtutibuz Theologalibus Fide, Spe et Caritate in Deum et proximum, item de Cardinalibus Prudentia, Iustitia, Temperantia, Fortitudine, iisque adnexis in*

gradu heroico in casu et ad effectum de quo agitur"; omnes qui aderant tum Rmi Cardinales, tum Patres Consultores, constare unanimi consensu censuerunt. Horum sententias lætissimo animo excepit Beatissimus Pater sequentibus verbis: *Causa in hodierno conventu feliciter acta eiusmodi est, quæ nos, candide fatemur, insueta quadam lætitia, plane perfundit. Excitatur enim animo suavis et dulcis præteritæ ætatis memoria, quum nobis adolescentibus pergratum erat, pie lectitare scripta huius Ven. Famuli Dei; et magnopere delectabamur de sancta illa necessitudine, quæ ipsi cum B. Margarita Alocoque et coram et per epistolas intercessit. Augent porro lætitiam nonnulla provida præsentis temporis adiuncta, ex eo præsertim quod, ut probe scitis,* NOBIS *placuit universitatem generis humani laborantis clementissimo* IESU CHRISTI CORDI *sub initio sæculi consecrare. Ecquid igitur per se opportunius, ecquid nobis optatius quam ut aliquando liceat ad honores beatorum Cælitum illum evehere, qui huins sacratissimæ saluberrimæque in Iesum pietatis patronus et propugnator extitit insignis.*

Attamen idem Pontifex Maximus decretorium iudicium de more proferre distulit, ut divinæ significatio voluntatis in re tanti momenti effusis ad Deum precibus, innotesceret.

Hodierna vero die Dominica xi post Pentecosten, Sacris ante operatus in privato sacello atque inde Vaticanam aulam nobiliorem ingressus, ad se arcessivit Rmos Cardinales Dominicum Ferrata S. RR. Congregationi Præfectum et Miecislaum Ledochowski causæ Relatorem una cum R. P. Ioanne Baptista Lugari Sanctæ Fidei Promotore meque infrascripto a Secretis, iisque adstantibus solemniter edixit "*Ita Constare de Virtutibus Theologalibus Fide, Spe et Caritate in Deum et proximum, nec non de Cardinalibus Prudentia, Iustitia, Temperantia, Fortitudine, iisque adnexis* VEN. CLAUDII DE LA COLOMBIERE *in gradu heroico, in casu et ad effectum de quo agitur ut procedi possit ad ulteriora, hoc est ad quatuor miraculorum discussionem.*"

Hoc autem Decretum in vulgus edi et in Sacrorum Rituum Congregationis tabulis inscribi iussit tertio idus augusti an. MDCCCCI.

DOMINICUS CARD. FERRATA, S. R. C.
Præfectus.

✠ DIOMEDES PANICI, ARCHIEP. LAODICEN.,
Secretarius.

L. ✠ S.

Letter of Very Rev. Father General

Ad Castrum Gandulfi, 28 Augusti, 1901.

Reverende in Christo Pater,
P. Xti.

Quum III. Id. Aug. ad vaticanas ædes conventum est, ut evulgaretur decretum, non ita pridem latum a Congregatione Sacris Ritibus tuendis præposita et a SS. D. N. Leone XIII. ratum sanctum, de eximiis virtutibus Ven. Claudii de la Colombière, Summus Pontifex ea addidit verba, quæ si Nostris innotuissent, summo illis solatio futura existimavi. Quæ nunc a Revmo Dno Rinaldo Angeli, pontificiæ domui addicto, ipso Summo Pontifice verbis præeunte, mihi perscripta Ræ. Væ. transmitto, cum Nostris communicanda.

Ut igitur decretum promulgatum est, Summus Pontifex hæc pro sua in nos benevolentia subiecit: "Singularem quam iampridem experti sumus lætitiam, cum primum coram Nobis acta est causa Ven. Claudii de la Colombière, eamdem, evulgato super excellentia eius virtutum decreto, libet hodierna die iterato testari. Secundus enim et felix huiusce causæ cursus, præter honorem Ven. Servi Dei, eo etiam Nos magnopere delectat, quod ipsam novimus plane cohærere cum studiis pietatis erga Sacratissimum Cor Jesu Servatoris, ubique terrarum mirifico ardore excrescentibus. Hæc studia spem augent, quam corde impense alimus et fovemus fore ut ex amplificato eiusdem Sacratissimi Cordis cultu, auspicia mitiorum temporum et ecclesiæ et rei civili feliciter efflorescant; mitiora etiam vobis, dilecti filii e Societate Jesu quos aspera in præsens, præsertim in Galliis, commota procella fatigat. Cui si nunc, permittente Deo, in vos et religiosas familias desævire et furere, haud datum profecto vestram in Dei Ecclesiam eiusque Caput immotam fidem labefactare aut minuere.

Ipse Ven. Claudius, sua apud Jesum pergrata deprecatione, communia vota maturet et expleat."

Quibus, ut mihi fuit fandi facultas, ita reposui: "Beatissime Pater, decretum hoc expectatissimum, Apostolica Auctoritate sancitum et promulgatum, quo virtutes Ven. Claudii de la Colombière eximiæ et præclaræ, cuiusmodi decent christianum heroem, adseruntur, non modo Societas Jesu, sed quotquot sunt in universo terrarum orbe sacratissimi Cordis Jesu cultores, tanquam maximum beneficium Sanctitati Tuæ referent acceptum. Sed illud gratissimum præ ceteris accidet nobilissimæ Gallorum catholicæ genti, quæ suæ huic soboli tantum honorem diuturnis impensisque votis precabatur. Gratissimum in primis gallis Societatis nostræ Patribus, qui, opportunissimo Dei et Sanctitatis Tuæ consilio, in infestissimis hisce temporibus, domesticum quod imitentur exemplum sibi propositum gratulantur. Ex eo

enim discent, ad quod nuperrime Litteræ Apostolicæ datæ ad Superiores Ordinum religiosorum eos hortabantur, quanta animi moderatione et fortitudine nefarias pro catholica fide insectationes perferre debeant; discent, quo ex fonte divinum suis ærumnis solatium quærant. Maximas igitur Sanctitati Tuæ gratias ago, spe certissima recreatus, fore ut, Ven. Claudio deprecatore, eædem Apostolicæ Litteræ et hoc Decretum, amplissimos illos fructus consequantur, quos Sanctitas Tua iure merito expectat."

His confectis, ad pedis osculum simul cum aliis admissus, recessi imo ex animo commotus tanta Pontificis in nos humanitate, qui in adversis Societatis rebus nullum prætermisit officium, nullam amoris significationem, qua, si minus deprecari calamitatem licuit, dolorem saltem levaret. Atque his omnibus veluti culmen imposuit, quum, meis accedens votis, nobilissima verba, quæ in eo conventu protulerat, mihi scripto in perenne paternæ benevolentiæ monumentum reddi iussit, atque significari se Apostolicam benedictionem mihi et singulis Societatis filiis penito ex animo elargiri.

Hæc Nostris comperta volui, ut neminem lateat quantum amantissimo Pontifici debeamus: alteque insideat animo, nullam gratiam tot tantisque beneficiis, quibus ipse Societatem nostram cumulavit, parem esse futuram.

Commendo me SS. SS.

Reverentiæ Vestræ servus in Xto.

L. MARTIN, S. J.

BOOKS OF INTEREST TO OURS.

Razón y Fe. Revista Mensual redactada por PADRES DE LA COMPAÑIA DE JESÚS. num. 1°. Septiembre, 1901. Madrid, Redacción : Isabel la Católica, num. 12, 1901.

If a staff of competent writers and the inspiration derived from a sacred cause can guarantee the success of a Review, the new Monthly published by our Spanish Fathers promises to have a most brilliant career. Among the illustrious writers who contributed to the first number of "Razón y Fe," we notice the names of L. Murillo, Father P. Villada, Father F. Fita, and Fr. J. J. Urráburu, all of whom are giants in their respective branches of science. It is certainly most consoling to see men eminent in theology, philosophy, and history turn from the composition of ponderous tomes, in order to devote their talent and labor to the living questions of the day, thus promoting the Greater Glory of God by securing the more immediate good of their neighbor. The Programme of the Review itself clearly points out that several Roman Pontiffs, especially Pius VII., Gregory XVI., and Leo XIII. have urged the crying need of this manner of instruction. It alleges, moreover, the glorious achievements of our modern Catholic writers in Germany, France, and Italy as so many incentives for the Catholics of Spain to attempt a similar course of defence against the inroads of liberalism, heresy, and unbelief. The writer knows well that if the hour of victory has not as yet come, the time of sacrifice is hard upon us; if the statement of truth cannot obtain, at present, a complete triumph of the Church and the Fatherland, it will at least secure us a place among the heroes who give their life for the glory of their faith and the welfare of their native country.

The articles contained in the September issue of "Razón y Fe" are in keeping with the foregoing programme. Fr. L. Murillo devotes seventeen pages to "Free Science and Revealed Religion in the Nineteenth Century;" Fr. J. M. Aicardo gives us in sixteen pages an answer to the question "Whether the Problem of Education is only Modern;" another eighteen pages are contributed by Fr. P. Villada on the question "Why the Religious are hated;" Fr. J. J. Urráburu describes in thirteen pages "The True Position of Philosophy among the Sciences;" Fr. F. Fita vindicates in four pages the historical character of "Santiago de Galicia;" Fr. J. Alarcon contributes a critico-biographical study of nineteen pages on "An Unknown Celebrity;" Fr. B. Merino writes four pages on the "Botany of Galicia;" the ar-

ticles are followed by a Book Department, a Scientific Chronicle, a Canonical Bulletin, and finally a chapter on Current Events. The first number contains 136 pages of neatly printed material, the paper is decidedly superior to that in many other magazines of good standing, while the price amounts to only $3.00 annually.

It is true that the new Monthly is directly calculated to meet the needs of Spain; but while it is indispensable for the educated readers of the Spanish provinces, it will prove most useful in all the other parts of the world, not merely by giving a true insight into Spanish Catholic questions of the day, but also by presenting the views of the Spanish School on Theological and Philosophical subjects. We have every reason to congratulate the Apostolate of the Press on its new organ; and if it be true that St. Paul would have become a journalist, had he lived in our times, his work would not have differed much from the articles contained in "Razón y Fe."

Father Herbert Lucas' Savonarola reviewed by a Protestant. The "Theologische Literaturzeitung," a Protestant Review published at Leipzig prints the following criticism of Father Lucas' Savonarola, which we translate from the July no. of the Innsbruck Quarterly.

"The author endeavors to do justice both to Savonarola and to his adversaries. He acknowledges his austere character and the purity of his intentions. The assertion that he produced only superficial results is refuted by the testimony, among others, of Pico della Mirandola, who declared that he owed to the friar a permanent change of life; his efforts to give relief during the plague and famine at Florence are praised. When, however, the author imputes to Savonarola his disobedience to ecclesiastical authority as culpable, he simply places himself upon the correct Catholic standpoint and we must admit that he is right and the Catholic champions of Savonarola wrong. The arguments for the friar's acquittal brought forward by them, viz. that the Pope had no right to bring the reformed convents back under the jurisdiction of the Conventuals; that the election of Alexander, having been tainted with simony, could be regarded as invalid—a matter which manifestly was beyond the competent judgment of any individual priest—will hardly stand serious examination, as the author shows on p. 220 seqq. and p. 249 seqq. Nay, it seems to us that Lucas is rather too indulgent toward Savonarola when he tries to excuse him from *grievous* guilt. Savonarola disregarded the Papal excommunication, which undoubtedly possessed formal juridical validity, and what he alleges in his favor from Paludanus and Gerson, was, as Lucas conclusively shows, wide of the mark. The truth is that the real motive of his action is the conviction that he must follow scripture and his con-

science rather than ecclesiastical authority, though he has not brought out this principle with the same theoretical clearness as Wiclef and Hus had done, and as at a later day did Luther. In view of this, neither his otherwise correct dogmatic teaching, nor his repeated declaration of submission to the judgment of the Church, can really exculpate him. Such declarations are found also in Luther's writings up to the year 1520."

Pastor, in a note appended by way of postscript to the 3rd edition of the 3rd vol. of his "History of the Popes" (p. 935) has this to say of Father Lucas' book: "A biography of Savonarola by Father H. Lucas has just appeared. It is a valuable work and written with charming calmness. The author agrees in the most essential points with my judgment on the relations between Savonarola and Alexander VI. It is of course impossible here to discuss the few points in which his estimate of the celebrated Dominican differs from mine. The latest literature down to O'Neil's worthless book has been diligently exploited by Father Lucas. All the more is it to be regretted that he has overlooked the important series of articles on Savonarola by Spectator."

NOTE.—At the time of the publication of his "Savonarola" Father Lucas sent us a copy. A review of it was promised for THE LETTERS by one of Ours but it never reached us. We are happy, even at this late day, to publish the above appreciations. *Editor Woodstock Letters.*

Psallite, Catholic English Hymns, collected by ALEXANDER ROESLER, S. J. Herder, St. Louis Mo. 1901.

This collection of hymns consists mainly of translations of time-honored popular German Hymns and will therefore prove a very welcome gift to those German congregations in which the use of the English language is becoming more and more common. They will find here the old familiar tunes with a fair English adaptation of the words. But the hymnal may also be highly recommended to all English speaking congregations and to colleges, as a perusal of the index will show. It contains a good number of hymns for every season of the church year and a special collection of hymns in honor of the Blessed Sacrament, the Sacred Heart of Jesus and the Blessed Virgin, in all 167 hymns. An appendix of prayers (35 pages) adds to the practical value of the hymnal. An organ accompaniment to "Psallite" has been edited by Rev. L. Bonvin, S. J.

Leben des Heiligen Ignatius von Loyola, von W. VAN NIEUWENHOFF, S. J. Autorisierte deutsche Ausgabe. Regensburg —1901, pp. viii. 608; 914.

This Life of St. Ignatius in two volumes is a welcome addition to the numerous works that have their origin in the

writers' devotion to our Holy Father. In its compilation the latest materials have been used, so it is up to date. Throughout the book, we hear St. Ignatius himself speaking in his letters; and it is in this that the present works differs from preceding Lives. The "Cartas" are used on almost every page and so we are kept constantly in the spirit of the Saint. Great deeds and little deeds are narrated in their natural order, just as they occurred. There is no striving for effect in the author's writing. He is simple, straightforward and objective. The vast amount of new matter has made it possible for Fr. van Nieuwenhoff to produce one of the best Lives of our Holy Father.

Verba Vitæ Aeternæ—Ex quatuor Evangelistis deprompta atque in argumenta quotidianæ Meditationis digesta a P. Jacobo Illsung, S. J. Editio nova emendata et aucta, curante P. Rudolpho Handmann, S. J. Tomus 1. pp. xii. 419 Ratisbonæ—1901.

It cannot but be grateful to Ours to be able to use the Meditation books that were in *vogue* in the old Society, and our thanks are due to Father Handmann for this new edition of an old-time popular work. The volume before us contains Meditations for the months between the first Sunday of Advent and the close of the Octave of Corpus Christi. The points are for the great part brief, pregnant, suited to our life and very simple. We recommend this work to our readers. The second volume will appear towards the end of the current year.

Catalogus ad Usum Eorum ex Nostris, qui Scientiis Naturalibus dant operam. A P. Friderico J. Hillig, S. J., Canisius College, Buffalo, New York, 1901, Pages 52.

The object of this "Catalogus" is (1) to give the address of those of Ours who are engaged in the study of the Natural Sciences; (2) the special study each one is engaged in; (3) the collections each museum possesses; (4) what specimens are desired; (5) what can be offered in exchange; and (6) in which languages correspondence can be carried on. Eighty-seven names of Ours are given, dwelling in different parts of the world. An "Index Rerum" and an "Index Personarum" are prefixed to the "Corpus Catalogi," while an Appendix contains "Libri et Tractatus de Scientiis Naturalibus a Nostris ultimis annis (1888–1901) conscripti," "Annotationes et Quæstiones," and "Varia ex nonnullornm epistolis."

It is evident how useful such a catalogue will be to those of Ours engaged in the study of Natural History. Many duplicates exist in all our museums which would be welcome in other cabinets, which in turn have duplicates to exchange. This catalogue will make known what and where these duplicates are. Father Hillig deserves the hearty thanks of

all our scientists for his excellent work which must have required much patience and the writing of many letters. He proposes to keep up the catalogue and he encloses blanks for another edition, information for which should be sent to him before the close of the year 1902. All of Ours in any part of the world who may be interested in these matters should put themselves in communication with Father Hillig, whose address is Canisius College, Buffalo, New York.

Atlas Geographicus Societatis Jesu, in quo delineantur Quinquæ ejus Modernæ Assistentiæ, Provinciæ Tres et Viginti, Singularumque in toto Orbe Missiones, necnon et veteres ejusdem Societatis Provinciæ quadraginta tres cum earum domiciliis, quantum fieri licuit. A P. LUD. CARREZ, EJ. SOC. SACERDOTE, Descriptus. Parisiis, Apud Georgium Colombier, 1900.

This Historical Atlas of the Society has been made by order of Father General as an aid to the History of the Society, which the last General Congregation asked should be resumed and continued. Forty-five maps have been carefully prepared of each Province and Mission with much valuable historical information. The map of our own Province was made from information sent by Father Devitt and the Editor of the LETTERS. We have not yet had time to examine this valuable Atlas and must reserve for our next number a more extended notice. Father Widman of the New Orleans Mission informs us that he has found it very accurate.

De Conditionibns Boni Superioris, auctore VEN. P. NICOLAO LANCICIO, E SOC. JESU. Editio Recens Emendata. Augustæ Taurinorum, Marietti, MCMI. pp. 370.

This valuable work of Father Lancicius has been long out of print, so that this new edition will be welcomed by many. It is of especial value to superiors and spiritual Fathers and contains much matter drawn from the domestic life of our First Fathers not to be found elsewhere. Copies may be obtained in this country from Pustet, price, bound $1.45.

The New Raccolta. From the third Italian edition, Philadelphia, Cunningham & Son, 1901.

This is a new edition of this well-known collection of indulgenced prayers and good works, being from the third Italian edition which was approved by His Holiness, Leo XIII., in 1898. Eighty-five new prayers have been added, and though there are twenty-five more pages, the book is now less bulky and neater than before. It is a guarantee for the accuracy of this edition to know that it was prepared by Father Boursaud, and the translations of the new prayers made by him.

The new *Menologium of the German Province*, with indices and a map of the province has been issued. It is edited by Father Henry Thoelen.

Towards the end of the present year, 1901, the *Third Edition of* FATHER OSWALD'S "*Commentarii in decem partes Constitutionum, S. J.*" will be published. It has been improved and corrected. Copies of the last two books may be obtained from the Socius of the Procurator of the German Province, J. Stier, Exaeten, bij Baaksem, Limburg, Holland.

ACKNOWLEDGMENTS:—1. From Father Rigge, Creighton University, Omaha. "The Eclipse Expedition of the Creighton University to Washington, Georgia."

2. From Father John Hagen, Georgetown, "Preliminary Light Curve of Nova Persei 1901."

3. From Father Grenier, Manitoba, "La Langue Francaise au Canada."

4. From "The Messenger," New York, "the Life of Mother Mary Baptist Russell."

5. Santa Clara College, "Golden Jubilee," "Echoes of the Golden Jubilee."

6. From Mr. H. V. Gill, S. J., Clongowes Wood, Ireland, "On the Theory of the Stratified Discharge in Geissler Tubes."

7. Besides our usual Exchanges, acknowledged in our last number, we have received: "Der Sendbote des Gottlichen Herzens Jesu" of Innsbruck; "St. Stephen's," A Record of University Life, Dublin; "The Spring Hill Review" "Sound Readings for Busy People," "St. Joseph's College Annual, Philadelphia. "Memorials of the Irish Province, June, 1901."

8. From Padre Cagnacci, Soresina, Lombardy, "Jesu Christo Deo, Hominum Sospitatori, Ode Alcaica."

OBITUARY.

Father John S. Hollohan.

Rev. John S. Hollohan, of the Society of Jesus, died recently at Georgetown University Hospital, and was laid to rest in the quiet college graveyard. The writer of this sketch was privileged to know him for many years, and he counts the friendship one of life's sweetest memories. Born in the parish of St. Aloysius, Washington, D. C., on December 29, 1864, he grew up within the shadow of the church. Many parishioners must still remember him as altar-boy to Fr. Daniel Lynch, that finished scholar and thorough teacher, one of the last of the old school of pedagogues, who reflected so much credit on Jesuit methods. His early years were like those of other open-hearted boys, full of joy and even peace, born of innocence and unusually happy surroundings. At Gonzaga College, where he received his first literary training, he endeared himself to his companions and teachers by his cheery disposition, his manly bearing and his uniformly brilliant attainments. And the blending of these three admirable qualities was the secret of all his after-success as a novice, scholastic, priest and educator. It is pleasant now to recall, in connection with the martyrdom of pain he underwent towards the close of his promising career, the many amiable characteristics of his boyhood. His was a nature fitted to form lasting friendships, unselfish even to the heroism of self-neglect, candid as the open day, sympathetic and strenuous in his denuciation of wrong.

At the age of fifteen he felt called to the religious life, and on July 26, 1880, he journeyed, with four college-mates, to Frederick, Md., to begin as a novice the long and useful career that ended so gloriously on the morning of Friday, April 12, 1901.

As a novice he cultivated that strong and sturdy piety which characterized his maturer years, and made him equal to trying emergencies that would have shaken less solid virtue. Again as at college, he was a genial companion, faithful to duty and exact in the discharge of every little detail connected with the religious life. He took his first vows on August 15, 1882, and in September began the usual two years' course in literature allotted to young Jesuits. Here he displayed remarkable talent, turning to good account every opportunity at his disposal to store his gifted mind with the wealth of classic lore. His taste was unerring, and his ability with the pen was unquestioned. Thoroughness

distinguished whatever he undertook, and rare talent combined with persevering energy made him a ripe literary scholar. When at the close of his course at Frederick he went to Woodstock he brought to the study of philosophy a mind seasoned beyond his years, quick to grasp difficult situations, and gifted with a certain logical acuteness that ranked him above his fellows. He had a wonderful store of pleasant wit, and he never lost a particle of his kind solicitude for the happiness of others. He was always ready with a word of cheer, a smile, a good natured joke, to dispel gloom and minister courage to the timid. His own troubles, if he ever had any, were closely guarded, and never showed in his face to awaken the sadness of pity. During the three years devoted to philosophy he studied with eminent success, evincing superb qualities of mind and supplementing these with close application. Then came his five years of teaching. Of these he spent one at St. Francis Xavier's, New York; two at St. John's, Fordham, and two at Holy Cross, Worcester. As a teacher he was distinguished for the critical taste he carried with him to every literary task, for the spirit of diligent emulation he seemed peculiarly able to awake in his students, and for the deep impression and lasting esteem his piety, firmness, fairness and scholarly attainments everywhere created. Boys who had the good fortune to fall under his influence have reason to be thankful for the blessing.

He returned to Woodstock in August, 1892, and at once set about the work of immediate preparation for the priesthood. His Eminence Cardinal Satolli invested him with the sacred character of Holy Orders on June 25, 1895. After another year of study he was ordered to St. Peter's, Jersey City, and thence to St. Joseph's College, Philadelphia. Then came the third year of probation, spent at Frederick, Md., from Frederick he went to Boston College, where he pronounced his last vows on February 2, 1899. In July 1899, he was assigned to Loyola College as Prefect of Studies. The first year of his duties as Prefect told severely on his health, and in November of the second year there were signs of threatening collapse. As was his wont, he fought manfully against the disease that was gradually sapping his strength, and gave up work entirely only after the Christmas holidays. A short rest at Conewago, Pa., during the latter part of November produced no material change in his weakened condition, and he sought Georgetown at the beginning of January, 1901, with the hope of recovery. Consumed by a slow fever that baffled the skill of physicans, he was obliged, at the beginning of February, to have recourse to treatment at the Georgetown University Hospital. Matters rapidly grew worse, and on Easter Sunday he submitted to an operation that gave small promise of ultimate recovery. He lingered in great pain till the following Friday morning,

April 12th, when, at a few minutes before five o'clock he peacefully died.

To attendants and witnesses his last moments were a memorable and edifying lesson in patient heroism and religious resignation. He died as he had lived, a soldier-religious to the last, instanced by the courage with which he refused opiates for the alleviation of his agonizing pain.

In him his bereaved parents lose a fond and devoted son; the Society of Jesus, a loyal and efficient member; and all that knew him, a friend as affectionate as he was true. Even a short hour in his company served to fill strangers with esteem, and prompted years afterwards solicitous inquiries concerning his welfare. Wherever he paused in his labors of the ministry to preach retreats he was sure to leave whole communities filled with a tender regard for his sterling piety, unselfish kindness and nobility of character.

We feel his loss sincerely and voice the prayer that from his new home in heaven, where friendships are not destroyed but only purified and strengthened, he may guide our erring feet, and lift us at least, by prayer and his own heroic example, to the happiness he enjoys.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA
From June to October 1901.

	Age	Time	Place
Fr. Michael J. Kane	38	June 4	Las Vegas, N. M.
Br. Michael Keys	75	June 6	Fordham, N. Y.
Fr. Martin Punghorst	38	June 22	North Yakima, Wash.
Fr. Philip Cardella	70	July 17	New York, N. Y.
Fr. Otto Hogenforst	63	July 21	Prairie du Chien, Wis.
Mr. John B. McCarthy	29	Aug. 8	Woodstock, Md.
Fr. Thomas Bamber	34	Aug. 17	Grand Coteau, La.
Mr. Paul A. Cavanagh	27	Aug. 31	Georgetown, D. C.
Mr. Walter J. Reilly	24	Sep. 14	Spring Hill, Ala.
Fr. John B. Smith	34	Sep. 27	Baltimore, Md.
Br. Henry W. Mackey	28	Oct. 5	New York, N. Y.

Requiescant in Pace.

VARIA.

Alaska.—Under the date of April 26, Brother Vincent O'Hare writes from Holy Cross Mission: There has been much sickness all winter here. I have been rather poorly myself. Summing up the plague reports from all places heard from, and striking an average, I would place the mortality at fifty per cent of the former population. Our loss here was just that, excluding the school, whose loss was about fifty per cent, mostly girls, with one Sister, the Superioress. I think I shall never forget the dreadful scenes of the summer of 1900.

Jack-frost is responsible for many a missing finger, toe or cheek this winter. Some men have lost even feet and hands. Father Treca responding to a sick call froze off a piece of his cheek. Even one of his dogs was badly frozen. Although the temperature was never lower than 45° below zero at this station (though it was 70° below at Nulato Mission above us) the Polar winds blew long and hard, making the cold keenly felt.

Since the letter I wrote you in Dec. last, we have had the consolation of seeing a number of converts (native adults) received into the Church. The greatest advances are being made on the Kuskokwim River, among the Eskimos. However, the population is very thin now since the plague.

On July 7th he writes:

To my joy, I am allowed to remain at least one year more in Alaska. Others are being invalided to warmer climes. The old plague threatens again, some cases and deaths already. Mission work has met more encouraging success of late. Mosquitoes and biting gnats and flies now swarm here, making the otherwise welcome summer almost unbearable.

We shall be obliged to reduce our school about a quarter or a third next season on account of empty larders.

Our Latest News is dated Sept. 1.—Father De La Motte made an official visitation of the mission during the summer. As a result, Father Crimont, after seven years of laborious work, has been sent back to the Rocky Mountains. With him have returned Fathers Parodi and John Post. Father Van Gorp has just arrived from the States, and is superior of Holy Cross, vicar-general of the Prefect-Apostolic, and vice superior-general of the Alaskan Mission. With him came Fathers Cataldo, Van der Pol, Jacquet, and Brother Markham, formerly of the Maryland-New York province. Father Cataldo will be superior at Nulato. Fathers Van der Pol and Jacquet will go to Nome, together with Brother O'Hare, who is transferred thence after six years spent at Holy Cross Mission, Koserefsky. Brother Markhan will re-

place Brother O'Hare at Holy Cross. Father De La Motte gave the eight days retreat there to the three lay-brothers.

Our little steamer St. Joseph came back last month from her fishing expedition in the Yukon Delta. Our supplies too have arrived and we are now getting in all the fuel we can before the Yukon freezes. Then will come the meadow to be cut, and the hay to be "*packed*" into the barn. Since we have neither horses nor wagons, this is done by tying it up into enormous bundles, and carrying them on one's back a distance of several hundred yards. That comes from having three dry cows to feed.

The summer was very pleasant, the hottest day being 80° and the coldest 24°. This last, the 31st of August, killed most of the garden stuff. On the feast of St. Ignatius it was so cold that a thin sheet of ice formed on the pond.—All the transportation companies on the Yukon have combined to raise prices to starvation point. Flour is from $20 to $25 per barrel, sugar is 50 cents a pound, the worst kind of tea $1 a pound, and canned milk and meat, 50 cents per can. This year we had the satisfaction of getting square by charging a good price for the wood they bought of us, $10 per cord.—About one half the large number of soldiers stationed at various points in Alaska are being sent back to the States. It is a good riddance, for they did more harm than good by their drinking, gambling, and other far worse practices. A government agricultural agent visited us this year and spent several days examining our gardens, etc. He concluded that garden vegetable of the hardier sort can be successfully grown in this part of Alaska, but that it is impossible for grain to mature. This means that flour and all grain must be imported from Seattle, three thousand miles away.—At Nome a church is being built which will have the unique honor of being the most western Catholic Church on our hemisphere, or at least in North America. It takes over three months to reach Nome from Holy Cross by sled, and there is every evidence that the two fathers will have plenty to do there. Pray for this our new mission.

Belgium.—*The Houses for Retreats* are flourishing, a new one for workmen has just been opened at Liége, having been blessed on last May 25 by the late Mgr. Doutreloux, Bishop of Liége, who spared no effort when he could favor the works of the Society. Father Mullier, Rector of St. Servais College three years ago was appointed to erect this house. It is a building crowning the top of a wooded hill northwest of the city, facing on the left, the old English College. The view from the first story gallery is magnificent extending over all the big city, divided in front by the Meuse with ranges of lofty hills and deep valleys, commanded at the horizon by the highest point of Belgium, on the German frontiers.

The accommodations are the best known in such houses; in this respect, experience has been a good teacher. Large recreation rooms and a spacious refectory, a long covered veranda, fifty-two rooms, the adjacent beautiful

chapel dedicated to our Lady of Xhovémont make up the principal part of the building.

The first retreat here was given by the newly appointed 'Director domus' Father Criquelion, aided by a veteran in the work, Father De Groote. It began on Pentecost eve and lasted till the following Tuesday evening. About forty workmen from the city attended the exercises. Experience proves this number to be the best limit for the general good.

This is the fifth house of retreats erected by the Society in Belgium and it promises not to be inferior to the others. There is a house at Arlon for the two provinces of Namur and Luxemburg. One in Hainaut at Fayt; one in Ghent for Flanders, one at Lierre for Antwerp and Brabant; and the latest one at Liége for this province of Limburg. Drongen is rather a house for gentlemen, though in other houses gentlemen may gather too. Here is an account of the work done in 1900:

Arlon, exercitants.....700	Fayt, exercitants.....1400
Drongen, Exercitants.....500	up to to-day for 1901, 900
Ghent, Exercitants.....1800	Lierre, exercitants..... 2400

Total for 1900, 6800.

Retreats are given both in Flemish and in French. They begin usually on Sunday morning and end the following Tuesday evening. Another retreat is often given during the second part of the week. Skilful and influential workmen are by far the most wished for. People may come back again, another year, or are enlisted for monthly recollections in their parishes under their parish priest sometimes aided by a Father of the Society.

The charges are eight shillings, these expenses are covered by charity or endowments. The exercitants leave the house in the most Christian dispositions, cured spiritually and even refreshed corporally. Often Fathers meet with men who lost in temporal works or indifference never made their first communion. One of the first instructions is to prove the existence of God; to explain the first truths of Religion . . . . etc.

One feeling expresses perfectly well the action of the retreat on these men. The first day, they say, we feel wearied; the second day we get accustomed, and the third day we should like to stay. Wives of such men write to the Director: "My best thanks for the work done in retreat. My husband is a changed man and now I feel happpy."—*Father Charles W. O'Kelly, S. J.*

Brazil.—In March last, our colleges resumed their studies having a fair number of pupils. The college of S. Luiz at Itú boasts of 220 boarders, while the college Anchieta was compelled to refuse admittance to many a new applicant on account of lack of room, not accommodating more than 200 boarders. The city of Sao Paulo needs a day school for boys of the higher class, but we cannot comply with the ardent wishes of the parents for the simple reason that we have not teachers enough. The church attached to our resi-

dence is fairly frequented, especially on the first Fridays of the month, and Holydays. The young men's sodality under the able direction of good Father Senepa is doing well, and has notably increased in membership and good works. The said Father tri-weekly gives lessons of Catholic philosophy in the evening to a goodly number of young men, who generally follow the course of law in the University, where the worst systems of Philosophy are taught.

We are enjoying at present (July 1901) a promising calm. Would to God that it may be durable; all the wicked efforts of the anti-clerical league have seemingly awakened sentiments in favor and honor of our persecuted Society. In fact, the feast of St. Aloysius was this year celebrated in our college at Itú in this state with unusual pomp, and attendance. We numbered among the hundreds of visitors the Bishop with his vicar general, secretary and archdeacon, the Bishop of the adjoining diocese, members of the state cabinet, senators, representatives, distinguished families, fifty members of the young men's sodality of S. Paulo, and the representatives of the press from S. Paulo and Rio de Janeiro. The celebration lasted two days. The first day was religious, consisting in the morning of a Pontifical High Mass with selected music: in the afternoon took place a solemn procession through the principal streets of the city of Itú with all the inmates of the college, some four hundred invited guests and various sodalities of the church of our residence accompanied by three bands of music. The second day was spent on literary and scientific entertainments, in which the pupils manifested great knowledge and advancement, and was crowned by an exquisite banquet, where nearly six hundred people sat including the students of the college and distinguished guests, who in their toasts and speeches eulogized very highly our Fathers and the Society.

Another event has afforded great honor to our dear Society. On the 30th of June last there was inaugurated in S. Paolo a promising society for the civilization of the forsaken Brazilian Indians, with great pomp and concourse of the highest ecclesiastic and civil authorities, and numerous members of the best society. Two prominent lawyers spoke, and referred with great respect and eulogy to the Fathers of the Old Society who worked for nearly two centuries in Brazil to christianize thousands of the savages. One of the orators said that the suppression of the Society of Jesus in Brazil effected the dispersion of the poor Indians and their return to barbarism. Towards the close of the past June two of our Fathers were invited to give a mission in one of the largest parishes in Rio de Janeiro. I think this was the first attempt since our Fathers have established themselves anew in this country. The concourse was astonishing, surpassing the sanguine expectation both of the Archbishop and pastor, numbering senators, representatives, army officers, and many of the aristocracy. The harvest reaped on that mission was great, and everything went on quietly and respectfully. The missionaries mention many a wonderful conversion and some 550 communions. It is said that pas-

tors of the federal capital wish to apply to our Fathers for the same object. From the other cities in the interior calls come frequently for our Fathers to give missions, retreats, etc. Unfortunately most of our Fathers are busy in our college work, and many such calls remain unattended.

—*Father José Guidé.*

Buffalo Mission.—Father Aloysius Pfeil was on August 15 appointed Rector of Canisius College, Father Heinzle has been appointed Rector of the Sacred Heart College, at Prairie du Chien. At Toledo a new college is in process of construction. At Cleveland Father Odenbach continues his meteorological observations. The college catalogue for this year contains an account of his Ground Temperature Observations and an account of his Lightning Recorder, an instrument which is able to record lightning flashes. This instrument is an invention of Father Odenbach's and promises to prove of great value.

California.—We are glad to notice that Santa Clara College has adopted the Badge of Loyola as suggested in the May number, 1901, of the LETTERS. The bars and wolves are placed above—in their correct position—and below them is a picture of the old mission house of Santa Clara while between are the dates 1851 and 1901 on either side of the Monogram *S. C.*

Canada.—*St. Boniface College, Manitoba* continues to meet with its usual success in competition for University distinction. At the Convocation for Arts on May 10, St. Boniface College presented five candidates and obtained five rewards. At the University Matriculation in June, two of the four candidates from St. Boniface College headed the list of 116 candidates who passed. The increase in the number of students at the reopening in September was almost phenomenal. There were fully twenty-five per cent more than in any former year. This increase is especially noticeable in the classical course.

At the Novitiate, Sault-au-Récollet there have been from August 1 1900 to August 1 1901, 117 exercitants; of whom 69 have made an election: 11 for the secular clergy, 23 for the religious life.

Ecuador.—You ask news about the attitude of the present liberal government towards Ours. You may judge somewhat of this from the character of those holding office under it. Of the four assassins of Garcia Moreno, two —Moncayo and Andrade—hold high positions. Moncayo, who was once a scholastic of the Society, is Minister of the Interior, and Andrade, Chief of the Bureau at Guyaquil. Another prominent official is Dr. Peralta, Minister of Instruction. He is a student of our old college at Cuenca, but no one would think so to-day judging from his actions. He is one of our greatest enemies as may be seen from his doings in regard to our college at Quito. Our Fathers conduct this college by a special contract made with them by the

national Congress of 1864. From that time up to the present the Government has never interfered in the administration and direction of the college and has always respected our rights. Last year, however, the Congress passed a law prohibiting priests to be professors in the universities of the Republic, and, besides, decreed, that the examinations in seminaries and colleges directed by religious, should not hereafter avail for academic degrees. Dr. Peralta, the Minister of Public Instruction, did not delay to apply this law to us. He at once dismissed from the professorship of Botany in the University of Quito our Father Sodiro, who had held this charge since the time of Garcia Moreno. He next sent an official communication to our college at Quito, in which he informed us of the new law, in order that we might attend to its provisions. Father Rector replied that our college was provided for by an especial contract which had the effect of law. We thereupon began the scholastic year, having 360 students who came to us from all parts of the Republic. Matters went on as usual till the time of the examinations. About this time Dr. Peralta summoned the Council of Public Instruction to meet. This Council declared that the new law about examinations included also our college at Quito. Although it was clear that only a national Congress had authority to decide such questions, as they referred to a contract made with the Congress itself, Ours decided to yield. We consequently gave notice to our students of the decree. Some of them went for examination to the Secular National College—an institution established some years ago. Here they were obliged to follow the programme of that college. Others who had no intention of following a university course were satisfied to pass their examination before our board. Others, for greater security, having passed our examination, went to the Secular College to undergo a second examination. Thus about two hundred were examined in our college with the hope that this examination will be ratified by the new Congress.

But this was not all. A few days afterwards, Father Rector was notified by Dr. Peralta of the proposed annulling of the contract in virtue of which we teach at Quito. So that, unless the Government withdraws from its position, we will not teach here next year. We have learned also that a commission of secular persons was appointed to examine the students of our college at Riobamba, which is also a national college. This commission, however, refused to go, or rather put such difficulties in the way, that the plan of sending them had to be abandoned. The construction of the Church of the Sacred Heart which Ours are building at Riobamba advances gradually but slowly. Mr. McDonald who has come here from the United States for building a rail-road, was so much struck with this church that he told me it was worthy to be called a cathedral. Father Villigomez, who lives there, is one of those most interested in its construction and he has labored much and with great zeal for its completion.—Quito, July 23, 1901.

—*Eliseo Villota, S. J.*

England.—*Oxford.*—In the Schools, Mr. E. G. Vignaux has obtained a First Class in the Final Honours School of Mathematics, a high distinction well deserved by four years of exemplary labour. He will take his B.A. degree in October. This, with Mr. Condell's First Class, and Mr. Keane's Second Class in the Classical Honour Moderations, represents our efforts in the Schools this year. Father Rickaby has received a Certificate of Proficiency for the B. Sc. Degree, for his Dissertation on "The Origin and Extent of Civil Authority." Father Rickaby also gave the Conferences this term to the lay Catholic undergraduates.

Under the head of *Vita functi viri clariores*, the publication "*Vox Urbis*, de Literis et Bonis Artibus Commentarius," makes the following mention of the late Father Clarke: "Riccardus Fredericus Clarke in Oxoniensi athenæo docebat, quum catholicam religionem est amplexatus et Societati Jesu nomen dedit. Inter æquales excelluit tum de litteris, tum de Christi religione controversias pertractans. *The Month* commentarius, quem ipse moderabatur, gratia et populari aura floruit."—*Letters and Notices.*

The success in the Higher Certificate and Oxford Local Examinations has been gratifying to Ours. In the Higher Certificates, Stonyhurst is an easy first, Manresa comes next with certificates for six of our Juniors. In the Oxford Locals, the highest position in the Honours list has been won by one of our boys—Charles H. Boyd of St. Ignatius' College, Stamford Hill, the new London College of the Society. Ten thousand candidates sat for the examinations, of whom seven thousand obtained certificates. Our colleges at Mount St. Mary's and Stamford Hill received the highest honors.

Fordham.—The many improvements made during the past year upon the interior of the various buildings, and about the grounds, have rendered doubly attractive our already well appointed institution. The recent completion of the city's new botanical and zoological parks which adjoin our property upon the north and east, ensures permanence to the privacy and beauty of our surroundings by forming a barrier to the evers-welling tide of population that is following in the wake of the trolley and elevated railways into our hitherto undisturbed suburban seclusion.

Upon May 22, Rev. Geo. A. Pettit, who had been Vice Rector since August 20th, was appointed Rector.

The past school year was a most successful one, the catalogue number of students being 315, a gain of 54 over the preceding year. The present however, bids fair to eclipse all other years in the history of the college by its unusually large accretion of students. Especially marked is the increase in day scholars; heretofore the number of these never reached one hundred, yet there are now in attendance 136. The number of boarders registered is 221, but five of these have left since the term began, so that the number at present writing is 216, making a total of 352 boys in actual attendance.

At the annual Alumni banquet held last February, in the rooms of the Catholic Club of New York, at which were present His Grace, the Archbishop of New York, Bishop Michaud of Burlington, and a numerous gathering of clergy and prominent laymen, Rev. Fr. Rector delivered a notable address upon Catholic education, which was afterwards printed in full by many of the Catholic papers throughout the country. The keynote of the address was an earnest appeal for the foundation of scholarships. That the appeal has been successful, is evident from the fact that since it was made, no less than eight new scholarships have been founded by friends of the college. The first to be established was the gift of Mrs. Sarah Moore of Albany, N. Y., the mother of one of our boys, who donated fifteen hundred dollars for the purpose.

Her worthy example was soon imitated by Mr. Henry Heide of New York City, who gave two thousand dollars for a scholarship to the memory of his son Andrew, who died a most edifying death in the college Infirmary last March. Again, during the summer, we were presented with ten thousand dollars by Hon. Wm. Grace, an ex-Mayor of New York City and an exemplary Catholic, for the establishment of six day scholarships to the memory of Rev. Father Patrick F. Dealy, S. J., a former Rector of the College, and a personal friend of the donor. "It was a noble tribute of friendship and esteem for his departed friend, and the most fitting memorial that could be established to the memory of a noble priest, whose life was dedicated to the cause of Catholic education." Six of these scholarships were thrown open to public competition. Fifty-one boys representing all the towns within a radius of ten miles presented themselves for the competitive examinations. Of course but six were successful, but many of the disappointed ones remained to enroll themselves as pay students.

The annual triduum of the Exercises was given to the students this year by Father Langcake, the venerable missionary. It was concluded with a general Communion upon Thursday, Oct. 10. The earnest and edifying demeanor of the boys during those days of grace, augurs well for the spiritual fruits of the present school year.

In the monthly magazine, known as the "Outlook," there appeared last April, an article written by the well-known New York philanthropist and author, Mr. Jacob A. Riis. It was entitled "The Making of an American," and recounts his struggles with poverty after landing as an emigrant upon the shores of America. In his narration, he pays the following tribute to Fordham: "After having been repulsed from many a door in my search for food and work, I wandered on with my gripsack, straight ahead into the country, until toward noon I reached Fordham College, famished and footsore. I had eaten nothing since the previous day. The college gates were open, and I strolled wearily in without aim or purpose. An old Father, whose noble face I sometimes recall in my dreams, came over and asked kindly if I was hungry. I was in all conscience fearfully hungry and I said so, al-

though I did not mean to. I had never seen a real live monk before, and my Lutheran training did not exactly incline me in their favor. I ate of the food set before me, not without qualms of conscience and with a secret suspicion that I would next be asked to abjure my faith or at least do homage to the Virgin Mary, which I firmly resolved not to do. But when, the meal finished, I was sent on my way with enough to do me for supper, without the least suggestion that I should perform such an act, I felt heartily ashamed of myself. I am just as good a Protestant as I ever was, but I have no quarrel with the excellent charities of the Roman Church, or with their noble spirit and management. I learned that lesson at Fordham, thirty years ago."

And now to close with an edifying incident. Some two years ago, a little Protestant boy, the only child of a widowed mother, was entered as a student at St. John's Hall. At once he was strongly attracted to the Catholic faith, and begged to become a member of the Church. With the consent of his mother, which was readily obtained, he was instructed, baptized and admitted to the Sacraments. Since then, almost the sole object of his prayers has been the conversion of his mother. God deigned to answer them, for moved by the example of her son, and especially by his scrupulous fidelity to his religious duties and devotions even when they involved no little personal inconvenience and sometimes hardship, she began to be interested in Catholic doctrines and practices, with the result that her eyes were opened to the light of the true faith. Placing herself under instruction, she was recently received into the Church, and baptized in the College Chapel by Father Campbell, by whom her boy had also been baptized before the same altar nearly two years before.

France, Honors awarded our Fathers.—It is interesting to notice that intellectual France is not unappreciative of the literary distinction of some of those religious priests whom the Association Law is driving into exile. Two prizes have been recently awarded to two of our Fathers, by the very highest literary and scientific Academies of Paris. The first is a prize, called the prix Juteau-Duvigneau, value one thousand francs, which has been awarded by the Academie Française to Father Henri Bremond, S. J., for his volume of essays entitled, "L'Inquiétude Religieuse." The papers which the author has cleverly woven into one connected series are all devoted to the phases of religious thought in England.

The Logerot Gold Medal of the Paris Geographical Society has been conferred upon Father Chevalier, S. J., of the Kiang-nan mission. The President of the Society in bestowing it said: "Father Stanislaus Chevalier arrived in China in 1883, and since then has devoted his learning and energy to the development of the Zi-ka-wei Observatory, near Shanghai. His remarkable studies on the typhoons of the China Seas long ago attracted the attention of the scientific world, and now the publication of his Atlas of the Upper Yang-

tse appears to this Society an excellent opportunity of rewarding this modest scholar who, to the honour of France, is accomplishing this immense work in the province of Kiang-nan. The result of his long and fruitful journey through Sze-chuen allowed Father Chevalier to accomplish, between November, 1897, and March, 1898, the surveys necessary for his Atlas of the Upper Yang-tse, from I-chang-fu to Ping-shan-hien. This Atlas, consisting of two parts, containing the journey and a description, is composed of 64 plates, on the scale of 1: 25,000. We may judge of the magnitude of Father Chevalier's work when we know that, in order to compile the table of statistics astronomically fixed between I-chang-fu and Ping-shan-hien—not to speak of observations of meridional passages of stars, about 450 in number, and now of the observations between I-chang and Shanghai—he had to take over 800 altitude observations of the sun and stars, each observation being separately calculated after a very rigorous method. Thanks to the labour of Father Chevalier, we may now say that if the hydrography of the Lower Yang-tse (except that of Shanghai, due to Septime Viguier) is English, that of the upper basin is French."

The Exodus of Ours.—As will be seen from the letter of the French Provincials, printed as a Supplement to the present number of the LETTERS, Ours have refused to ask the French Government for authorization and have gone into exile. The colleges, with exception of Sarlat—which has been suppressed—have reopened under the charge of ecclesiastics and laymen. None of Ours are teaching in them. The Residences have been sold or rented. The novitiates, scholasticates, and tertianships have been removed to England, Holland, and Belgium to places noted below. The Fathers live in bands of twos or threes in different houses and find employment in preaching, writing and study. A number have gone to the missions in China, Madagascar, and Syria, while some with a number of the scholastics, are teaching in foreign colleges. This "exodus," as it is called, resembles in many respects that of 1880, but the circumstances are far more serious, for the Association Law has been under way for a long time and has been prepared with malice and after much experience of the futility of other decrees. Fortunately our real estate belongs to civil corporations and this will protect it from confiscation. Community life, however, has been rendered impossible in France, for Ours cannot live there more than two or three together. For this reason the houses where Ours receive their formation have been transferred to other countries. It is thus that the novitiate and juniorate at Laval has found a home in the island of Jersey in the buildings of the Naval Academy, a new edifice constructed but five years ago. The philosophers of the Provinces of Paris and of Lyons are at the same place on the opposite side of the street, in the Maison St. Louis, which has been occupied as a scholasticate since the exodus of 1880. The Novices and Juniors on their arrival were invited to visit this scholasticate and two hundred exiled Jesuits were thus assembled. The

numbers are not yet complete and in another month they expect to number some two hundred and eighty. It is probable that there is no where else in the world so large a number of Ours collected in so small a place. Curiously enough our Juniors on their arrival, met at the hotel M. Waldeck-Rousseau and M. Deschanel, the president of the Chambres, who were at St. Helier, Jersey, on a vacation trip.

As to the other houses, thanks to the foresight of Superiors, the properties used during the last exodus in 1880 are still in our possession and were made ready to welcome us. The following is a complete list, as far as known, of the changes, including those mentioned above :—

PROVINCE OF FRANCE :—

The Scholasticate for Philosophy, Province of Paris and Lyons, remains in Jersey.

The Novitiate and Juniorate of Laval is transferred from Laval to Jersey.

The Tertianship at Angers has been moved to Mold, North Wales, in the building formerly occupied as a scholasticate for the Province of Lyons.

PROVINCE OF LYONS :—

The Theologate for the Provinces of Paris and Lyons has been transferred from Fourvière to the former college and novitiate at Canterbury, England.

The novitiate of Lyons, which was at Aix en Provence, has returned to its old home at St. Leonards-on-sea, Sussex, England.

PROVINCE OF TOULOUSE :—

The scholasticate of Vals, where the Philosophers of Toulouse and Champagne were educated, has been moved to Gemart, Limburg, Holland.

The Tertianship of Toulouse and Champagne, formerly at Castres, is now near Liege, Belgium.

PROVINCE OF CHAMPAGNE :—

The Theologate of Toulouse and Champagne remains at Enghien, Belgium.

The novitiate of Champagne, formerly at St. Acheul, is now at Arlon side by side with the Belgian novitiate.

The "Messager" has its offices still at Toulouse, but has removed to rue Darquois, 5. The "Etudes" is still published at Paris, but the office is changed from rue Monsieur, the former residence, to the publishing house of Retaux, rue Bonaparte, 82. The Fathers live dispersed in bands of twos or threes.

These details have been gathered from letters of Ours who in their exile and affliction ask the prayers of their brethren throughout the world.

The magnitude of the dispersion may be seen from the fact that in the four French Provinces there were 2562 Jesuits (exclusive of 523 employed in foreign missions), 32 colleges, 4 novitiates, 3 scholasticates, 2 tertianships, and 35 residences. The subjects have been dispersed and most of them driven into exile and their houses closed or passed over to others.

Champagne.—"Father Leurent, who had the charge of procurator for the

Missions of the province, left for the Tché-li southeast mission in China, on Oct. 20, with FF. Licroart, Gantois and Paul Jubaru; others will follow in February. Besides the Tché li in China and Trincomaly in Ceylon, the province has been put in charge of a third Mission, the *Betsiléo* in Madagascar, which is even larger than Trincomaly. Father du Coëtlosquet, formerly Rector of Boulogue and Dijon, starts for this Mission with four other Fathers. Father Desmarquest takes the place of Father Leurent as procurator of the Missions and editor of the interesting bulletin "China, Ceylon, Madagascar,"—the 8th number is just out. The address, since the dispersion is esplanade de Beauvais, 2, Amiens.

Fr. Peter Brucker is reappointed Minister of the dispersed college of Reims. The writers of the *Etudes* are apparently continuing their work in a castle near Nancy. (Letters to Father A. Brucker.)

From a letter dated St. Mary's Hall, Canterbury, Oct. 27, 1901, we learn that after the annual retreat, on Aug. 28, the scholastics left the theologate of Fourvière in bands of ten or fifteen for Canterbury. The house has been transformed from a college into a scholasticate and there are at present some 120 in the new community. Classes were begun on Oct. 11, the treatises studied being *De Fide* et *De Verbo Incarnato*, in scripture Isaias and the Epistle to the Romans. The colleges and residences in France were all abandoned towards the end of September, the Fathers going in bands of two or three to private houses which have been hired or loaned to them by our benefactors. In regard to the exterior, Ours act as members of the secular clergy, in their letters and articles for the reviews the "S. J." is omitted. Our former colleges have at their head a civil corporation composed of laymen. The classes are taught by ecclesiastics and laymen. The colleges opened with good numbers, and it is consoling to see that, despite the effort of the Government, the Catholics seem determined to support their colleges and patronize Catholic education.

***Frederick,** The Novitiate.*—Nineteen novices have entered this Fall,—sixteen as Scholastic novices and three as Coadjutors. The Scholastic novices came from the following colleges:—

St. Joseph's, Philadelphia, 4; Holy Cross, Worcester, 3; Georgetown, Georgetown, D. C., 2; Gonzaga, Washington, D. C., 2; Boston College, Boston, 2; St. Peter's, Jersey City, 2; Utica Academy, Utica, N. Y., 1.

***Georgetown.**—The College.*—The annual catalogue records an increase in almost all departments. The Law students numbered 276, an increase of 23, the Medical students were 123, an increase of 12. In the College we had 24 Graduate students, 142 in college classes (an increase of 21) and 173 in the Prep. Dept. Total, 339, of whom 255 were boarders and 84 day scholars. At the Commencements, degrees in course were awarded to 21 Doctors of

Medicine, 62 Bachelors and 4 Masters of Law, 4 Doctors of Philosophy, 10 Masters and 29 Bachelors of Arts.

The class of Philosophy was the largest we have graduated and was remarkable for good work throughout the course. The leader obtained his degree *summa cum laude* which means a perfect examination in every branch during Senior year. It may be of interest to note that of the 29 graduates, 23 had spent 4 years with us, and 11 were here for six years. They joined the Alumni Society in a body.

Acknowledgement is made in the catalogue to the Society of Alumni for scholarships in each of the schools and to the Philadelphia Society for three scholarships for the current year. The Alumni have also provided for the mural decorations and stained glass windows of Gaston Hall and we are indebted to many friends for generous contributions of rugs, carpets and furniture for the newly-decorated parlors. A magnificent statue of the Sacred Heart has been set at the head of the grand staircase. The work of Brother Schroen in the lobby, parlors and hall is much admired. Mr. Anthony A. Hirst has provided for the completion of the Senior Library in the south pavilion. The northern part is to be arranged as a combination of bookstack with alcoves and gallery, and the room is to be appropriately decorated and furnished.

Reception to Cardinal Martinelli.—On Tuesday, May 4, during the week after the solemn ceremonies in Baltimore, His Eminence was tendered a reception by the Faculties of all departments aud the friends of the University. No effort was spared to make the occasion noteworthy in the College annals and it was eminently successful. The decorations, though lavish, were in excellent taste. The main corridor leading from the parlors to the Senior Library, which served as Reception Room, was transformed into an aisle of palms and flowers under arches covered with white and gold, and studded with electric lights. Crimson, the Cardinal's color, predominated in the library, where a modest dais had been erected for His Eminence. Over the chair were draped the Papal and College colors around the escutcheon of the new Cardinal.

Among the many guests we may note some of the more distinguished: Justices Brown, Peckham, White and McKenna, of the U. S. Supreme Court, Justices Morris, Cole, Barnard of the District Courts, Rear-Admirals Higginson, Ramsey, Terry and Weaver, Maj.-Gen. Coppinger, Gen. Cutts; the Spanish Minister, the Chinese Minister, the Mexican Ambassador, the Ministers of Peru and Costa Rica, Consul General of Germany, the Korean Chargé d'Affaires with representatives from many other legations, Prof. Simon Newcomb, Rt. Rev. Mgr. Conaty of the Catholic University with many of the Professors; Surgeon-General Wyman, U. S. A., Asst. Secy. of State D. J. Hill, the Treasurer of the U. S. and many other officers of both Army and Navy. Most of the local clergy, Professors from the non-Catholic Univer-

sities, as well as our own Law and Medical schools, paid honor to our illustrious guest.

Those who could not attend the reception in person, on account of absence from the city, either sent representatives or letters or telegrams of regret.

Admiral Dewey had made all arrangements to be present with his staff but was hindered at the last moment. Father Whitney received a large number of messages, notably from Chief Justice Fuller, Speaker Henderson, of the House of Representatives; and Senators Hoar, Frye, Allison and Pettigrew. Sir Julian Pauncefote, the British Ambassodor, called to express regrets, since owing to the Queen's death he did not take part in any public ceremonies.

Many of the guests, after they had been presented to the Cardinal, visited the chapel, the libraries, museums, and other points of interest in and about the college.

College Annual.—The graduating class published this year "The Georgetown Hodge-Podge," a year-book containing pictures of the undergraduate classes, of college societies and social clubs, accounts of victories in baseball, football and athletics in general, with sketches, light verse and apt illustrations by the students. It is intended as a souvenir of college days, containing histories of the class and of its members and will, no doubt, help to strengthen the attachment of "old boys" to the college.

Boating.—Last spring, Father Whitney arranged the purchase of a boat-house for the students. It was formerly the possession of the Columbia Athletic Club of Washington. It consists of three rooms proper,—the boat room, ball room, and locker room. The boat room has ample space for the six eight-oared, five four-oared, one centipede, four out-riggers, two four-oared and two gunwale boats, together with a fifty-foot ten-oared barge.

The Hospital.—The second annual report of the Hospital was issued during the spring and shows great progress.

The Barrington Mansion adjoining the hospital has been purchased and fitted up as an annex, and a covered passage connects it with the main building. An elevator has been installed; $500 has been spent on refitting the home of the Sisters, and the interest on borrowed capital has been paid.

Nine-tenths of the cases treated were of those who were unable to pay anything, either for treatment by the physicians, or for their board and the attention they received from the Sisters. There were 1084 charity patients and dispensary cases.

The Law School.—This year was graduated the first class that finished the three years' course, and at Commencement the establishment of a fourth year for Postgraduate work was announced. It will be devoted to lectures on the History and Development of Law, International Law, Admiralty, Civil Law, Comparative Law and the Conflict of Laws, under the direction of the Hon. Chas. C. Cole, late Associate Justice of the Supreme Court of the District of Columbia.

Change of Rector.—On July 11, Father Whitney was succeeded by Father Jerome Daugherty.

***India**, Khandala.—The Villa of St. Xavier's College, Bombay.*—Since April 30th we have been enjoying our holidays here in beautiful Khandala. This lovely spot is a health resort for European soldiers from the neighboring cantonments. Many civilians also take up their abode here during the hot months of April and May. We have occupied our present bungalow since 1883. It is very well arranged to accommodate about 25 priests and scholastics. His Grace the Archbishop of Bombay was with us for three weeks, and delighted all by his simple and hearty ways. The house is only of one story and looks something like a barrack from a distance. As you enter the compound (garden) you have first to pass through an avenue of young trees till you reach the villa. The first building that meets your eye is the kitchen, separated from the house. Then you enter the refectory which is 50 ft. by 25 ft. and open on all sides. Passing through the refectory you come to a platform, surrounded with comfortable benches, from which one has a charmsng view over the adjacent country. All strangers who stand or sit here for the first time are quite enraptured at the panorama unfolded before their eyes. Straight in front one sees the neighboring hills separated from us by a deep ravine, in which many kinds of wild animals have their haunts, such as jackals, hyenas, panthers, monkeys, snakes, vipers, etc., etc. To the right stretches far and wide a quiet valley with only one small village visible, that of Campauli. On the horizon are other high peaks rising to the height of 3000 ft. and more. To the left is a very bold and prominent peak called the Duke's nose, from a supposed likeness to the Duke of Wellington's most striking feature. It is a test of strength to climb to the top of this peak, from which on a clear day the city of Bombay, some 30 miles distant can be seen. When I ascended the mountain it was too hazy to see so far. Although these mountains are almost void of vegetation (only a stray tree or bush is here and there to be seen), nevertheless, by their grandeur and great variety of form and height, they present a noble appearance and delight the hearts of poetic natures.

Leaving this balcony, we pass along the corridor or open verandah, which runs on both sides of the bungalow, thus affording protection from the fierce rays of the sun. We enter one of the rooms. It is very plain, not very large, but comfortable. There are three windows and a door to each of the rooms in the first and oldest part of the villa, so that we have a continual circulation of air and often a nice breeze. This makes sitting in the room tolerable, though we spend most of our time in the open air. We now come to the chapel, which is about the size of the refectory, and has five altars, so arranged that one does not disturb the others whilst saying Mass. Descending six steps we come to the newest part of our villa, built in 1893. The six rooms are almost the same as the older ones except that there are two doors,

one leading to each of the two verandahs, making them a trifle more convenient.

This villa is really a Godsend, and has perhaps saved the lives of many of our fathers. One has only to live during the hot days in Bombay for a time before coming out here, in order to appreciate the great boon our villa is. At Bombay one is perspiring day and night, and can scarcely get an hour's sleep in the sultry rooms. Here the nights are cool and refreshing so that one sleeps as sound as a top. One is constantly plagued with thirst in Bombay, here, there is, it is true, a heat not lower than that in the City, but it is a dry heat and does not plague one so much.

There are various places in the neighborhood worth visiting. The Karli caves are about nine miles distant. One has to rise very early, at two o'clock in the morning, in order to arrive there before the sun becomes too hot. But they are really interesting and repay one the trouble and fatigue. The caves are very old, they say that they existed certainly in the year 80 A. D. and perhaps many years before. The largest cave cut out of the living rock with 34 octagonal pillars, is the main Buddhist temple and is 125 feet long 45 feet high and 25 feet wide. The light enters through an opening over the doorway and falls on the shrine of Buddah, which looks like a small mahommedan mosque surmounted by an umbrella. Thousands, perhaps millions, come here every year to bring their offerings and to fulfil their vows. Above the main temple is a cave, evidently formerly used as an assembly and council room for the heathen priests. From this room there are openings leading to the cells of the priests, which are exceedingly simple, having a raised platform cut from the living rock with a hole in it for the head and another for the feet. There are other smaller caves in the mountain where they kept their cattle, stored up their food, and had their water. The wells were all dry when we were there. The guides told us that the many pilgrims had drunk up the water.

There are other caves, but those already mentioned are the oldest and most famous. Not far off are also old Maharratta forts, used at the beginning of the century against the English. Some of the old guns were rolled down the mountain by our students, and now are used to fire off a salute on the arrival of some big "gun" such as a Rector or an Archbishop or such like dignitaries.—*Father James Devine, S. J.*

Goa.—The Body of St. Francis Xavier. A Eucharistic Congress was held at Goa last December under the presidency of the Patriarch Don Valente, and at which eighteen Bishops, six hundred priests and several thousand laymen took part. During the Congress the body of St. Francis Xavier, which has been so wonderfully preserved, was exposed to the veneration of the faithful and, it is said, that there were some twenty miraculous cures.

Ireland, Clongowes Wood College.—As usual Clongowes Wood College has a splendid record in the Intermediate Examinations, and holds its place as ever amongst the foremost of the educational institutions of Ireland. The subjoined facts and figures need no comment to emphasise the story they tell of brilliant educational success:—15 Exhibitions, including 5 Middle Grades, the highest number in any Irish school; 10 retained Exhibitions, Senior and Middle Grades; Gold Medal for 1st place in English, Senior, Grade; Gold Medal for 1st place in Modern Languages, Middle Grade; 3rd place in Middle Grade, Exhibition list; 1st place French, Middle Grade; 1st place Italian, Middle Grade; one full merit in Arithmetic, Middle Grade; one full merit in Algebra, Preparatory Grade.

A New College.—The recent acquisition by the Jesuits of Annaghs Castle, near New Ross, recalls the fact that as far back as 1581, Father Robert Rochfort (whose ancestors held Enniscorthy in the 14th century) laboured in County Wexford, and died at Lisbon in 1588. It was only in the autumn of 1596 that the Jesuit mission in Ireland was permanently established; and in 1604 there were eight members of the Society working zealously, which number was increased to 38 in 1617. In 1643 the Jesuits had 15 "residences," and in 1645 the Confederate Council agreed to erect an Irish University, to be governed by those learned Fathers. The Jesuit College at New Ross flourished exceedingly from 1661 to 1671 under Father Stephen Gelosse, and again, from 1673 to 1678, when his famous school closed for ever—which is the theme of a "lament" written by Luke Wadding, Bishop of Ferns, in his "Pious Garland." After the suppression Father Verdon, S. J., was Parish Priest of Ferns, and was succeeded by his nephew, Rev. Dr. Cassin, S.J., as Parish Priest and Vicar-General of Ferns, from 1760 to 1786—the last of the Jesuits in County Wexford. No more beautiful residence for a college could be wished for than Annaghs Castle, which the Jesuits have long held on mortgage, but, of course, numerous structural alterations will have to be made.

Missouri Province.—*St. Louis University, Scholasticate.*—The staff of Professors in both departments remains the same as last year.

Golden Jubilee of Father Thomas Miles.—"The members of the Jesuit Brotherhood at St. Louis University honored the Reverend Thomas Miles with a golden jubilee Monday, August 26, it being the fiftieth anniversary of his entry into the order.

"Public Solemn High Mass was celebrated in the morning. Later in the day a banquet was given at which invited guests were present. When the meal was ended, the younger brethren of the Society of Jesus testified in prose and verse their high regard for Father Miles. His enviable career as a member of the Order was reviewed in the addresses and his admittedly exalted character was extolled in verse.

"Chief among the poems composed and read in honor of Father Miles was one entitled "The Joy of Jubilee." The opening verse of this reads:—

"Whom the gods love die young"
Is only half a truth—
A pagan flower flung
On the urn of pagan youth.

"Succeeding verses elaborate the theme indicated in the first, and the conclusion directly addresses Father Miles. Two of the last verses read:—

Wisely does "a Kempis" say,
"In the cross is joy of soul."
Dear Father, thy joy to-day
Is the joy of the cross's dole.

We of a younger time
Take heart at thy success,
As we offer in prose and rhyme
Our joy at thy happiness.

"Father Miles has occupied some of the most responsible positions in the gift of the Jesuit Order. He belongs to a well-known Kentucky family and was born in New Hope, Nelson County, Kentucky, on August 11, 1831.

"When still a young man he entered St. Joseph's College in Bardstown, Ky., and was graduated in 1850. He became a Jesuit on August 26, 1851 and after passing through the novitiate, entered upon collegiate duties at Bardstown. Later he was called to Cincinnati, and while there was made Rector of St. Ignatius College, in Chicago. He served at Chicago for three years. At the end of this period he spent one year in Maryland. Then he was appointed Rector of Creighton College, in Omaha, Neb. For the last twelve years he has been chaplain at St. Louis University."—(*St. Louis Republic, August* 27.)

Florissant. St. Stanislaus Novitiate.—The Tertian Fathers of the present year number thirty-three. Of these, twelve belong to the Province of Missouri, nine to that of Maryland–New York, one to that of Castile, three to the Mission of New Orleans, one to that of Canada, four to that of Rocky Mts., two to New Mexico and one to California. The Juniors number twenty, of whom seventeen are in the 2d year. The present muster of Scholastic Novices, who have entered since the first of January 1901, is thirteen: these, added to the nineteen of the 2d year, one of whom belongs to the New Mexico Mission, give a total of thirty-two.

Detroit.—The golden jubilee in the priesthood of Father Michael J. Corbett was solemnly celebrated, though quietly (in deference to the humble jubilarian's wishes), on Sept. 26. The celebrant and minister of Father Corbett's ordination on that day, fifty years before, viz., 1851, was the Rt. Rev. Michael O'Connor, Bishop of Pittsburg, now sleeping peacefully among his Jesuit brethren in your Cemetery of Woodstock College.

RETREATS

GIVEN BY FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1901.

To Diocesan Clergy.

Diocese	*Ret's.*
Chicago	1
Indianapolis	2
Omaha	1
St. Louis	1
St. Joseph	1
San Francisco	1

To Religious Communities of men.

St. Viateur's College, Bourbonnais Grove, Ill.	1
Christian Brothers, De La Salle Inst., Chicago, Ill	1

To Religious Communities of women

Charity.

Cincinnati, O., (Cedar Grove)	1
Leavenworth, Kan	1
Mt. St. Joseph, O	1

Charity B.V.M.

Chicago, Ill.	5
Council Bluffs, Iowa	1
Davenport, "	1
Dubuque, "	3
Holden, Mo.	1
Lyons, Iowa	1
Milwaukee, Wis.	1
Sioux City, Iowa	1
Wichita, Kan.	1

Charity of Nazareth.

Lexington, Ky.	1
Mt. Vernon, O.	1
St. Vincent, Ky.	1

Christian Charity.

St. Louis, Mo.	1

Good Shepherd.

Carthage, O.	1
Chicago, Ill.	2
Cincinnati, O.	1
Kansas City, Mo.	1
Milwaukee, Wis.	2
Newport, Ky.	1
Omaha, Neb.	1
Peoria, Ill.	1
St. Louis, Mo.	3

Holy Child Jesus.

Waseca, Minn.	1

Holy Cross.

Ogden, Utah	1
Salt Lake City, Utah	2

Humility of Mary.

Ottumwa, Iowa	1

Im. Heart of Mary.

Chicago, Ill.	1

Little Company of Mary.

Chicago, Ill.	1

Little Sisters of the Poor.

Milwaukee, Ill.	1

Loretto.

Florissant, Mo.	2
Joliet, Ill.	1
Springfield, Mo.	1

Loretto.

Cincinnati, O.	1
Grosse Pointe, Mich.	1
Omaha, Neb.	2
St. Charles, Mo.	1
St. Joseph, Mo.	1
St. Joseph, Mo.	1
St. Louis, Mo.	2

St. Benedict.

Covington, Ky.	1

St. Francis.

Gray Horse, Okl. Ty.	1
Purcell, Ind. Ty.	1

St. Joseph.

Cincinnati, O.	1
Green Bay, Wis.	1
St. Louis, Mo.	1
Salix, Iowa	1
Tucker, Ill.	1

St. Joseph of Nazareth.

Concordia, Kan.	1
Lake Linden, Mich.	1

Ursuline.

Alton, Ill.	1
St. Martin, O.	1
Springfield, Ill.	1
York, Neb.	1
Youngstown, O.	1

Visitation.

Evanston, Ill.	1
Rock Island, Ill.	1
St. Louis, Mo.	2

Mercy.

Big Rapids, Mich.	2
Chicago, Ill.	3
Cincinnati, O.	2
Krebs, Okl. Ty.	1
La Barque Mills, Mo.	1
Libertyville, Ill.	1
Omaha, Neb.	2
Ottawa, Ill.	1
St. Louis, Mo.	1
Sioux City, Iowa	1
Springfield, Mo.	1

Missionary Sisters of the S. Heart.

Chicago, Ill.	1

Notre Dame.

Cincinnati, O.	2
Columbus, O.	1
Odell, Ill.	1
Reading, O.	1
(School SS.) Chicago, Ill.	1

Oblate SS. of Providence.

St. Louis, Mo.	1

Presentation.

Dubuque, Iowa	1

Providence.

St. Mary's, Ind.	2

Sacred Heart.

Chicago, Ill.	2

To Lay Persons.

Seminarians and College Graduates	6
Children of Mary Sodality, Sacred Heart Convent, Omaha, Neb.	1
" " " " " " " St. Joseph, Mo.	1
Chil. of Mary Sodality, Visitation Convent (Cabanne), St. Louis, Mo.	1
School Teachers, etc., Sacred Heart Convent (State St.), Chicago, Ill.	1
" " " " " " " (Clifton), Cincinnati, O.	1
Young Ladies Sodality, St. F. Xavier's Church St. Louis, Mo.	1
Penitents and Children, Good Shepherd Convent, Chicago, Ill.	1
" " " " " " Cincinnati, O.	1
" " " " " " Kansas City, Mo.	1
" " " " " " Milwaukee, Wis.	1
" " " " " " Newport, Ky.	2
" " " " " " Peoria, Ill.	1
" " " " " " St. Louis, Mo.	1
Inmates of Home for the Aged, Milwaukee, Wis.	1
" " " " " " St. Paul, Minn.	1

Summary

To Diocesan Clergy	7
" Religious Communities	105
" Lay Persons	22
Total,	134
Total, same period of year 1900,	147

New Mexico Mission.—"The amelioration of our financial affairs has made it possible to build here, at El Paso, a very neat residence near the American Church, and add a story to the parochial school building for the Mexican children whose number is legion. This morning (Sept. 2) we have enrolled 330 in an hour and a half. Had we the means and a proper place, we could teach 1200 or more. A new church erected in New Albuquerque is doing wonders. In Pueblo, Colo., we have already put up part of what is to be a large church for the use of the poor Italians, and are now completing a very elegant school near St. Patrick's for the Americans. The church at Del Norte is a fine stone structure, and owing to a revival of business in that district, the residence of Del Norte has been declared independant from Conejos. A good deal more we would like to do for the glory of God; but, as you know, resources are here so limited as to compel us to any amount of sacrifices and insuperable anxiety, even when an *adobe* wall is to be patched up; we think more of a dollar here than you do in the East of one thousand." —*Rev. Father Pinto.*

New Orleans Mission, *Immaculate Conception, N. Orleans.*—Fr. H. S. Maring was appointed Rector during the holidays. The new buildings, with the exception of the Science Department, have been completed, and are ranked amongst the most ornate structures in the city. The interior decoration of the Semmes Memorial Chapel is rapidly progressing. On the occasion of President McKinley's visit to New Orleans last May, the Jesuit Cadets appeared to very great advantage, and were singularly honored by being re-

quested by the city officials to act as a special guard of honor to the President during his visit to the historic Cabildo building. At the open air memorial services for the late President, Fr. Maring made the opening prayer from the platform presided over by Mayor Capdevielle, a graduate of our college and President of the Jesuit Colleges Alumni Association of New Orleans.

There are at present (Oct. 31st) 470 boys on the roll.

Spring Hill.—Golden Jubilee of Father Roduit's Last Vows. The community at Spring Hill had the great pleasure of witnessing a rather rare occurrence on the 15th of August last,—the fiftieth anniversary of the Last Vows of one of Ours. The happy Jubilarian was Father Joseph Roduit, one of that noble band of Swiss, who, fleeing from their country, in the troublous days of 1848, sought refuge on the friendly shores of America. Father Roduit made his escape across the frontier in company of Father Burchard Villiger, and has many a tale to relate of their experiences in avoiding the vigilant eyes of the government officials. The good Father came as a Scholastic to Mobile, where he was ordained shortly after his arrival in August 1848. He has been Rector of Grand Coteau on two different occasions and during critical periods in the college's history. Writing of his Jubilee, Father Roduit says:—

"The celebration of my Golden Jubilee was as splendid as could have been expected. Poetry, oratory and music vied with each other to enhance the pomp of the festival." The revered old Father has been stationed at Spring Hill for many years giving great edification to young and old alike.

Another Golden Jubilee occured Oct. 4th,—that of Father Dominic Beaudequin, a former Rector of Spring Hill. Father Beaudequin, who has been pastor of St. Joseph's Mobile, for the past ten years, is a hero of the yellow fever epidemic of 1897, during which he was a conspicuous object on the deserted streets, till he himself fell a victim to the scourge.

There are 155 boys in the college,—all boarders; this is the highest number in a decade. Yenni Hall has been opened up as a Minim Department.—A beautiful marble statue of St. Joseph, the patron of Spring Hill, has been placed on the grounds south of the college. It is the gift of Major P. C. Hannon of Mobile. A Munich artist, who has been engaged for the past year in decorating the refectories and study halls, has just begun work on the great dome of the rotunda; this has remained in an unfinished state since the rebuilding of the college after the fire of 1869.

Grand Coteau.—Father Emile Mattern was named Rector towards the end of August. There have been no changes in the situation since the fire and the consequent closing of the Scholasticate. A day school, numbering some 50 boys, is conducted by some Fathers and Scholastics.

Augusta, Ga.—Our one year old college has 93 boys on the register, and will certainly reach the century mark this session. Seeing that Second Aca-

demic is the highest class, the attendance is considered very satisfactory. A brass band has been organized and is already quite proficient.

Galveston, Tex.—What the future has in store for us here, no one seems to know. Our college opened with some 30 boys, and, as the ground on which many of our parishoners dwelt, was swept away in the sea by the great storm, the attendance in our temporary church has been proportionally lessened.

Key West.—Our church, St. Mary's Star of the Sea, was burned down on the night of September 22nd. The fire is said to be the deed of an incendiary. Father A. B. Friend, the energetic pastor, has already purchased a lot in a more desirable locality, and will shortly begin to erect a brick structure to replace the old frame church.

The New Novitiate.—*St. Andrew-on-Hudson.*—The building is progressing rapidly. At the end of October the brick work was finished and the rafters for the roof were in position. The slate had arrived and it was expected that the roof would be on before the end of November. The rough plastering will be done this Fall and the last coat given next Spring. During the winter the plumbing will be done and the floors laid as the windows will be closed in. The cloister is progressing rapidly. So there is every reason to believe, if no accident occurs, that the new novitiate will be ready for its occupants before next September.

Our Novitiates.—The number of juniors and novices in the novitiates of this country and Canada on October 1, was as follows:—

	NOVICES						JUNIORS	
	Scholastics			Brothers				
	1st yr	2d yr	Tot	1st yr	2d yr	Tot	1st yr	2d yr
Maryland New York	16	28	44	3	3	6	20	15
Missouri	19 [1]	13	32	5 [1]	2	7	3	17
California	5 [2]	8	13	1	0	1	7 [2]	11
New Orleans	6	8	14	0	2	2	5	6
Buffalo Mission	10 [3]	7	17	1	3	4	4	5
Canada	4	5	9	3	1	4	7	6
Total	60	69	129	13	11	24	46	60

[1] One scholastic novice and one coadjutor novice belong to the New Mexico Mission.

[2] One junior and three novices belong to New Mexico Mission.

[3] One novice from Turin Province.

New York.—*The Loyola School* opened on October 7. We expected an increase of not more than five or six. We were agreeably surprised to receive thirteen new scholars. We have in all thirty. We lost two of last year's boys from the school, but as they remain under the influence of our system

in another college, we can say that two were not lost, but transferred. The parents of one are now travelling in Europe—the boy accompanied his parents during the Summer and returned to continue at the school. As we had no place for boarders, he entered Georgetown. The parents of the other moved out of the city, too far for punctual attendance. We suggested Fordham, but the father thought it better to send him a greater distance, so he also entered Georgetown. Hence the aim of the school was fulfilled in these two cases, to direct our pupils to Catholic colleges.

It requires earnest pleadings with many parents to send their boys to Catholic colleges and to Catholic schools. Social standing in after life seems to be the main purpose in selecting a school. The surrendering of religious principles in many instances is called liberality of mind and freedom from the supposed narrowing tendencies engendered in a Catholic atmosphere.

The Real Estate Supplement of the "New York Herald" contained a splendid cut of the school with an account of the building. It was written from a technical standpoint, emphasising the fact as the headline announced, "New Loyola School, Model of Architecture of its Type" and insisting that this building of Italian renaissance style was erected for school purposes unlike many private schools, which are nothing for the most part but residences altered with many a shift for school purposes. The Herald's Editor put the school in on its merits and what was sent him for it was a letter of thanks—no check enclosure. This will answer some questioning minds who are asking ever and anon—"How much did it cost you?" It was a reward of merit.

St. Ignatius Church.—The Men's League of the Sacred Heart is nearly a thousand men strong. More than half that number assists in a body at the evening devotions on the first Fridays of the month. During the jubilee it was an inspiring and an edifying spectacle to see those men walk in procession from the church down Fifth Avenue to the Cathedral. They wore their colors also. It was the badge of the Sacred Heart. These processions were splendid and fervent professions of faith.

The Boys', Young Men's, and Married Men's of St. Ignatius' Sodalities are in good formation and increasing rapidly under the direction of Father George Quin.

The new altar of St. Joseph is finished and for beauty in its simplicity is very attractive. The marble is pavonazzo and reredos and altar front panels are of chastely designed mosaic work. The reredos panels are three in one, the central panel higher than the one on either side. This central division is of gold mosaic, which forms an effective background for the marble statue of St. Joseph. The altar front is golden, glass mosaic for a back ground with St. Joseph's lilies worked in favrile glass upon it. The side panels are of onyx. A stained glass window will be placed above the altar. The subject will be a scene from St. Joseph's life. As the Sacred Heart altar

holds the place of honor in the sanctuary and the Blessed Virgin's is on the Epistle side, this altar of St. Joseph is outside the sanctuary in the southern transept opposite the Society's altar in the northern.

Peru, Lima.—One who has recently visited a house of her Religious Order at Lima sends these reminiscences, which are of especial interest to the members of the Society. "The house which I have just left was once a Jesuit residence before the suppression of their body, and it is sanctified by the memory of several well-known Fathers who belonged to it. The first of these was Father Alvarez de Paz, who wrote some of his works there; and the house was also the scene of the labours of Father Masei. The Venerable Father Castillo resided and worked in it, and is buried between our sacristy and the Jesuit church. It was in this house that he met with an accident on the staircase whilst hastening to answer a sick-call, and broke his leg. When they were raising him up he exclaimed cheerfully, according to his custom, '*Deo Gratias*, it will be all for the best.' The assurance did not seem likely to be fulfilled, but was fully justified in the end, as the pretended sick-call was only the disguise of a plot to assasinate him. St. Stanislaus appeared to a novice of the same house in order to confirm his wavering fidelity; finally, St. Ignatius, during the great earthquake which destroyed Lima in the eighteenth century, protected the Fathers and saved the house, for it was one of the only three left standing after the catastrophe."

Philadelphia, St. Joseph's College.—The scholastic year 1900–'01 was one of the most successful in the history of St. Joseph's. Since the opening of the new building in 1899, the number of students has been increasing, and last year, for the first time, the three hundred mark was passed. During the year, 324 students were registered, showing an increase of 36 over the preceding year. Of this number, 17 were attending lectures in the Postgraduate Course.

Dramatics.—In dramatics the students have been unusually active this year. In addition to the regular performance by the Dramatic Association, the students of the Academic Department gave a play at the beginning of second term. "The Heir at Law" was produced on November 26, 1900, and was most successful, from the financial point of view as well as from the artistic. On February 6, 1901, the Academic play was given. In a new version of the time-honored "Rob Roy," ample opportunity was afforded the youthful actors to display their ability, and they did not fail to take advantage of it. The performance was pronounced by all a brilliant success, and well worthy of older and more experienced actors.

Debates.—Two debates were given this year, the usual one by the college Debating Society, and the first public debate by the Academic Society. On April 25, the College Society discussed the resolution, "That the permanent retention of the Philippine Islands by the United States is desirable." Right

Reverend Bishop Prendergast presided as honorary chairman. The affirmative side of the question was defended by two Seniors and a Sophomore, while three members of Junior class upheld the negative. Considerable skill in argument was shown, and the speakers succeeded in making the rather time-worn question interesting to the large audience assembled. The question was decided in favor of the negative side. The Academic Debate was held on May 14. The subject for debate was, *Resolved*, "That the ancient nations were more heroic than those of modern times." The speeches were well written and delivered, and the debate was a most auspicious beginning for the Academic Society. The verdict of the judges was in favor of the negative side.

Reception to Cardinal Martinelli.—The most noteworthy event of the college year was the visit paid to the college by His Eminence Cardinal Martinelli, and the reception tendered to him by the faculty and students on Sunday evening, May 19. The Cardinal was met at the B. and O. station by Father Rector and several of the Fathers and by members of the College Signal Corps, mounted. He was escorted to the Pennsylvania station, where the cadets were drawn up in line to receive him. Immediately on his arrival the line of march was formed and the procession moved up Broad Street, then up Girard Avenue to the college where it halted and the cadets presented arms as the Cardinal and his escort drove up to the door. On Sunday morning Pontifical High Mass was sung in the church, Cardinal Martinelli officiating. In the evening of the same day the public reception was held. Long before the hour assigned, a surging crowd of several thousand persons besieged every entrance, and completely filled the street in the neighborhood of the college. Addresses were made by Father Hill on the part of the faculty, and by the students, and His Eminence replied, thanking them for their welcome. He then held a reception for all who presented themselves. On Monday he again addressed the students on the college campus.

Cadet Battalion.—Renewed interest was taken in the drill during the year, and under the direction of Captain Robert M. Brookfield, formerly of the U. S. Army, considerable progress was made. Encouraged by the splendid showing made by the cadets in the parade, given in honor of Cardinal Martinelli, Father Rector decided to hold a public drill. This took place on June 8, on the college campus. The programme consisted of music by the First Regiment Band, sending of messages by the Signal Corps, sabre drill by the Dismounted Cavalry Corps (College Department), Competitive Company Drill and Competitive Individual Drill by the Academic Battalion (Infantry). The exercises closed with battalion drill by both departments. The cadets won high praise from the judges, Major Edward L. Randall, U. S. A., Major Harry Cavanagh, U. S. A., and Lieutenant Joseph C. Fox, late U. S. A. Col. Thomas J. Town, 95th Regiment, Pennsylvania Volunteers, reviewed the

drill, and praised in high terms the skill and precision displayed by the students.

On June 7, Major Edward L. Randall, U. S. A., was appointed by the Secretary of War, Instructor in Military Science and Tactics. Supplies of arms and ammunition have been sent by the War Department, and it is hoped that this interest taken by the Government will urge the students to continued effort.

Annual Commencement.—The Annual Commencement was held at the Park Theatre, on Tuesday morning, June 18. His Eminence, Cardinal Martinelli, presided. His Grace, Archbishop Ryan, was also present, and the stage was crowded with distinguished guests, clerical and lay. The salutatory was delivered by Edward I. Harkin, his subject being "Democracy of Labor and Morality." The master's oration, on "Private Greed and Social Degeneracy," was given by John F. Hogan, A. B., '99. Edward S. Morrissey, the valedictorian, spoke on "The Church and Regeneration." The exercises closed with an eloquent address to the graduates by Hon. Michael J. Ryan, a prominent member of the Philadelphia Bar. Eleven Master's and nine Bachelor's degrees, together with one honorary degree of Doctor of Music, were conferred.

College Annual.—A feature of the year was the publication, in June, of the College Annual. It consisted mainly of a chronicle of the year's events, and was intended as a modest beginning of a college journal. It is hoped that the publication will be continued this year as a quarterly, and perhaps eventually, as a monthly.

The Present Year.—Up to date, 303 students have been registered. About 295 are now in actual attendance. Extensive preparations are being made for the celebration of the Golden Jubilee, to be celebrated on November 26, 27 and 28. For the third day, the Latin play, "Duo Captivi" of Plautus, is in preparation. As it was rather late when the idea was first conceived, the time of preparation has been short, but everything points to a successful production.

Portugal.—Father Justino writes from Boston on October 31, as follows: The news from Portugal is far from satisfactory. In the elections held October 6, all the liberal factions united against the new Catholic party and sustained the Government in its attack on the religious orders. Our colleges, house of study and novitiate are as yet undisturbed, but the Government demands authorization and the matter is at present under discussion. The residence and house of retreats at Braga is the only one whose status has been approved. The other residences are occupied by our Fathers, but our churches attached to the residences of Lisbon and Oporto are still closed. In the Island of Terceira in the Azores, from which Ours were expelled last April, as described in the last number of the LETTERS, Father Barcellos and two

coadjutor brothers occupy the residence, but they are not allowed to open the church. The politicians of all parties have united and are moving heaven and earth to banish Ours and cause our memory to be forgotten. Father Justino will leave Boston in November for Demerara to labor among the ten thousand Portuguese in that country. Father Hornsby writes from the Portuguese mission of Macao, China, as follows:—

You have heard, no doubt, of the persecution against the religious orders in Portugal. We are expecting it will reach these distant shores one of these days, and that perhaps before long. But we are not much distressed over it. Father Vieira, the great Portuguese preacher, said in his great way, that everywhere there is God for the soul and the earth for the body, and that is consolation enough. We do not know what to expect: nothing worse than dispersion. But where to? Apart from the open persecution in Portugal, there seem to be other forces at work against us here, at least against our stay in the seminary; it is rather a precarious position at best.

The Catalogue of the Portuguese Province for 1901 contains a valuable appendix to which we beg leave to call the attention of all those interested in the history of the Society. It consists of three distinct lists comprising "Patres et Fratres Lusitani e Societate Jesu, qui pro fide, pro caritate, et vocatione gloriosam mortem subiere a fundata Societate ad annum 1878." The number martyred for the faith is 153, among whom is Blessed Ignatius Azevedo and his companions, Blessed John De Britto and seven other Blessed. There are 143 martyrs of charity, and 113 martyrs for their vocation; i. e., those who in the time of Pombal chose to suffer a hard imprisonment and death itself rather than leave the Society of Jesus. It is a most appropriate time to publish this latter list now when the Society in Portugal is on the eve of a new persecution.

SUMMER RETREATS.

MARYLAND NEW YORK PROVINCE.

To Diocesan Clergy.

Albany.....1
Boston.....2
Brooklyn.....3
Halifax.....1
Harrisburg.....1
Hartford.....2
Newark.....2
New York.....2
Ogdensburg.....1
Providence.....1
Richmond.....1
Rochester.....1
Scranton.....2
Springfield.....2
Syracuse.....1
Kingston (Canada).....1
Hamilton " 2
St. John's, New Brunswick.....1

Seminarians.

Seton Hall.....1
St. Mary's, Emmittsburg.....1
St. Charles, Overbrook.....1

Religious Men.

Augustinians, Villanova, Pa.....1
Christian Brothers (thirty days), Amawalk, N. Y.....1
Xaverian Brothers, Danvers, Mass...1
Fathers, P. S. M., New York, N. Y..1

Religious Women.

Sisters of the Blessed Sacrament.....2

Sisters of Charity.

Baltic, Conn.....1
Greensburg, Pa.....2
Providence, Holyoke, Mass.....2
Nazareth, Leonardtown, Md.....1
Mt. St. Vincent, N. Y.....5
Newburyport, Mass.....1
St. John's, New Brunswick.....1
Halifax, N. S.....1
Loretto, Niagara Falls, N. Y.....2
Holy Child Jesus, Sharon Hill, Pa..1
Holy Cross, Washington, D. C.....1
Greensburg, Pa.....2

Franciscan Sisters.

Peekskill, N. Y.....2

Franciscan Sisters.

New York, N. Y.....1
Mt. Loretto, Staten Island, N. Y.....2

Good Shepherd.

Albany, N. Y.....3
Georgetown, D. C.....1
Boston, Mass.....4
Newark, N. J.....3
New York, N. J.....2
Alleghany, Pa.....2
Brooklyn, N. Y.....3
Philadelphia, Pa.....1
Helpers of the Holy Souls,
New York, N. Y.....1
Normal Institute, Baltimore, Md.....1

Sisters of the Holy Name.

Rome, N. Y.....1
Imm. H. of Mary, Burlington, Vt.....1
" " New York, N. Y..1
" " Westchester, N. Y.1
Sisters of the Immaculate Heart,
Villa Maria, Westchester, Pa....1

Little Sisters of the Poor.

Baltimore, Md.....1
Brooklyn, N. Y.....1

Sisters of Mercy.

Beatty, Pa.....2
Burlington, Vt.....1
Hartford, Conn.....3
Harrisburg, Pa.....1
Cresson, Pa.....1
Manchester, N. H.....2
Pittsburg, Pa.....1
Meriden, Conn.....2
Middletown, Conn.....1
Mt. Washington, Md.....1
New York, N. Y.....1
Tarrytown, N. Y.....1
Philadelphia, Pa.....1
Marion, Pa.....1
Bridgeport, Conn.....1
Deering, Me.....1
Portland, Me.....1
Providence, R. I.....2
Rensselaer, N. Y.....1
Rochester, N. Y.....1
Wilkesbarre, Pa.....1
Worcester, Mass.....1

Sisters of Mercy.

Mission Helpers, Baltimore, Md 2

Presentation Sisters.

Staten Island, N. Y.....1
Peekskill, N. Y.....1

Notre Dame.

Boston, Mass.....2
Chicopee, Mass.....1
Lowell, Mass.....1
Philadelphia, Pa.....1
Waltham, Mass.....2
Worcester, Mass.....1
East Boston, Mass.....1
Oblates of Prov. (Col.), Baltim'e, Md..1
Our Lady of the Cenacle, N. York. 1

Sacred Heart.

Albany, N. Y.....1
Manhattanville, N. Y.....1
Eden Hall, Philadelphia, Pa.....1
Elmhurst, Providence, R. I.....1
Rochester, N. Y.....1
Halifax, Nova Scotia.....1
Sisters of Peace, Jersey City, N. J...1

St. Joseph.

Binghampton, N. Y.....1
Brighton, Mass.....2
Ebensburg, Pa.....1
McSherrystown, Pa.....1
Chestnut Hill, Pa.....4
Rochester, N. Y.....3
Rutland, N. Y.....1
Troy, N. Y.....2
Springfield, Mass.....1
Wheeling, W. Va.....1
Flushing, Long Island, N. Y.....3
Salesian Sisters, West Park, N. Y...2
Sisters of the Sacred Heart of Mary,
Sag Harbor, N. Y.....1

Ursulines.

Bedford Park, N. Y.....1
New Rochelle, N. Y.....1

Visitation.

Frederick, Md.....1
Georgetown, D. C.....1
Parkersburg, W. Va.....1
Washington, D. C.....1
Wheeling, W. Va.....1
Brooklyn, N. Y.....1

In Colleges and Schools.

Mt. St. Mary's, Emmitsburg, Md. (Boys).
Visitation Academy, Brooklyn, N. Y. (Girls).

Miscellaneous.

School Teacher, St. Regis Home, New York, N. Y.
Ladies Sodality, Sacred Heart, Manhattanville, N. Y.
" West Park, N. Y.
" Loretto Abbey, Niagara Falls, N. Y.

Diocesan Retreats	28
Seminarians	3
Religious Men	4
" Women	135
Miscellaneous	4
Retreats for Boys	1
" Girls	1
Total,	**176**

Rocky Mountain Mission.—Father De la Motte, Superior of our Mission, returned Oct. 2, from his visitation to Alaska undertaken by order of Father General. About the same time Fathers John Post, Parodi and Crimont came back from the Alaska Mission on account of weak health, while two of our pioneer missionaries—Fathers Cataldo and Van Gorp—notwithstanding their age, have gone to share the *pondus diei et frigoris* in the frozen North. Father Jacquet, assisted by Father Van der Pol, has in a short time done wonders at Cape Nome. He has built a good church and residence and brought together a large Catholic population in that thriving mining town.

Our Indian Schools, though now without any Government support, are still kept up and well attended.

Our two colleges at Spokane and Seattle are doing very well and our work in the steadily growing Parishes is meeting with special success.—

Father Cocahi, S. J.

Rome, Death of Father Armellini.—This Father, who from his knowledge of English was well known to those from this country and England who visited Rome, passed to his reward on September 3d, in the 78th year of his age. He was for many years the postulator for the Causes of Ours before the Congregation of Rites for beatification or canonization. How well he was known to American students at Rome is shown from the words in a circular issued by Father W. G. Murphy, Secretary of the American College Alumni Association, "It is needless," he writes, "for me to speak of the character of the deceased because we all knew him intimately. He was the friend and guide of us all. May he rest in peace."

Our Scholasticates in this country and Canada had on October 1, the following number of students:—

	THEOLOGIANS			PHILOSOPHERS			
	Long Course	Short Course	Total	1st yr.	2d yr.	3d yr.	Total
Woodstock	44	17	61[1]	20	21	18	59
St. Louis	52	16	68[2]	23	15	17	55[3]
Montreal	13	3	16	7	8	0	15
Spokane	...	...	...	20	12	7	39
Prairie du Chien	...	...	...	9	11	11	31
Total	109	36	145	79	67	53	199

[1] Of these Theologians, 36 belong to Maryland-New York, 21 to New Orleans, 2 to New Mexico, 2 to Buffalo.

[2] Of these Theologians, 43 belong to Missouri, 7 to Rocky Mountains, 7 to Mexico, 5 to Aragon, 2 to California, 2 to New Mexico, 1 to New Orleans, 1 to Buffalo.

[3] Of these Philosophers, 46 belong to Missouri, 6 to New Orleans, 2 to California, 1 to New Mexico.

Worcester, Holy Cross College.—The past year was a notable one at Holy Cross on account of the debates with Harvard and Brown in both of which Holy Cross was successful. An account of these debates has already appeared in the LETTERS. The annual catalogue gives the number of registered students as 370, a gain of 61 over the preceding year. The graduating class numbered 25.

Holy Cross was represented at the Pan-American Exhibition of Buffalo by an educational exhibit. Photographs of the college building and of the different departments were exposed in large frames or albums. Thus the physical department, the chemical laboratory, and the gymnasium were represented. Photographs of the graduates were also sent arranged in groups of (1) Bishops and Priests, (2) Physicians, (3) Lawyers, (4) prominent business men, and (5) those who had been in the army or navy. This display received high praise as may be seen from the following extract from The Army and Navy Magazine: "Among the best exhibits at the Pan-American Exposition which have been contributed by the State of Massachusetts is that made by the College of Holy Cross and Preparatory School, one of the leading educational institutions of the city. The display is composed of drawings of the school and work done by the students. The latter is very interesting and gives a good insight into the standing of the school." Schedules of the work done and the system followed in the college were exhibited and an agent was at hand to answer questions and explained matters to those present. Another proof of the interest taken in the exhibit comes from the fact that the managers of the Charleston Exhibition have asked Holy Cross to transfer the exhibit from Buffalo to their educational exposition.

The college has published the first number of the "Holy Cross Quarterly Bulletin." This number bears the title "Entrance Examinations," as it gives, besides the entrance requirements, the examination papers just as they were set before the candidates for admission. The college calendar and the schedule of lectures and recitations for 1901–1902 are also given, and finally the register of students as boarders and day-scholars, and a catalogue of students by classes.

The present year has already eclipsed (October 30) all its predecessors. The total registration up to that time was 352 and there were actually in attendance then 341. Of these 85 are day-scholars and 256 are boarders. This total is three above the maximum of last year, when all previous years were surpassed. The increase is in day-scholars, there being 27 more of them than last year. Holy Cross has for many years been noted for the large number of college students. There are this year some 230 in the four college classes thirty more than the registered number of last year.

The students' retreat was given by Father Brady of Baltimore, and closed on Thursday October 24th, with general Communion of all the students, day-scholars included. Several of those who live at a distance were accomodated

at the college Wednesday night.—Mgr. Thomas J. Conaty, Rector of the Catholic University at Washington, who has just been appointed Bishop of Samos, is a graduate of Holy Cross, class of 1869. He is the tenth Bishop who has made his studies at Holy Cross.

***Home News,** A new Rector.*—Father William P. Brett was installed Vice Rector on June 21.

Reception to Cardinal Martinelli.—As Cardinal Gibbons was absent in Rome at the time of the ordinations, Cardinal Martinelli was asked to give the usual ordinations in June. As it was his first visit since his elevation to the Cardinalate, a reception was given to him the evening of his arrival, June 24. This was held on the lawn in front of the statue of the Sacred Heart, and as the evening was a beautiful one, it proved to be an ideal place for such a reception. Benches were placed for the Fathers and scholastics, the orchestra was placed on one side of the statue and the choir on the other. The programme opened with the following dedication:—

SEBASTIANO · MARTINELLI
CARDINALI · EMINENTISSIMO
DOCENDI · GVBERNANDIQ · MVNERI
OLIM · PRÆPOSITO
ANTISTITIS · MITRA · CORONATO
HONORIBVS · AVCTO
QVEM · SVMMIS · ECCLESIÆ · REBVS
IN · AMERICA · GNAVITER · MODERANTEM
SOLLERTIA · CARITATE · STVDIO · INSIGNEM
S · P · LEO · XIII
NOVO · PRINCIPIS · NOMINE
CONDECORAVIT
COLLEGII · WOODSTOCKIANI
PRÆSVLES · MAGISTRI · ALVMNI
CARMINE · FLORIBVS · QVO · POSSVNT · PLAVSV
ADVENTVM · HODIERNVM · COHONESTARE
CERTATIM · GESTIENTES
GRATVLANTVR

Addresses to Priest, Prelate, Prince, followed, interspersed with instrumental and vocal music. The Cardinal spoke in Latin at the conclusion, assuring us of his love for the Society and of his joy to be with us.

The Ordinations took place on June 25, 26, and 27. Thirty received minor orders and the following were ordained Priests: Charles N. Raley, David J. Roche, Frederick W. Heaney, Gerald A. Dillon, John D. Harmon, John P. M. Walsh, John J. Thompkins, William J. Duane, George L. Coyle, John Corbett for the Maryland–New York Province; Oliver M. Semmes, John J. Navin, John D. Foulkes, John J. Sherry, James J. McLaughlin, Joseph B. Franckhauser, Alphonsus E. Otis, Julius Oberholzer for the Mission of New Orleans; John X. Peters, Anthony J. Schuler for the Mission of New Mexico; George A. McGovern for the Province of Missouri.

Woodstock has at the present time (Nov. 1st) 162 in its community divided as follows: Faculty 17, Theologians 61, Philosophers 59, Brothers 25. Father Collins is Minister, Father Lehy has charge of the parish and is procurator; the professors are the same as last year. In morning dogma "De Sacramentis" (the first part) is being explained, in evening dogma "De Gratia et de Merito" and in the Short Course "De Ecclesia." In Moral the first volume is being explained.

Change in the Faculty.—Father Casey, the Professor of morning dogma, has by the physician's advice been obliged to give up teaching for some time. He has been sent to Holy Trinity, Washington. Father Macksey has been appointed to take Father Casey's class, Father Dawson teaches Metaphysics, Father John Brosnan, Physics, Father Coyle, Chemistry, and Father Hedrick First Year Mathematics. These changes were announced on St. Stanislaus' day.

Latest News and Omissions.

Baltimore.—On June 22, Father John F. Quirk was appointed Rector of Loyola College. The college opened with a decrease in its numbers, owing chiefly to the refusal of many who were not up to the standard now required.

Conewago was given over to the Bishop of Harrisburg on June 3, 1901. We hope to publish soon an historical account of the work of our Fathers there.

Additional Items from Portugal.—The "London Tablet" of Nov. 2 has the following: The Portuguese Government has been taking a leaf out of the book of the French (or is it *vice versa?*), though with very different results. It gave all religious orders in the kingdom a notice of six months, expiring October 18, during which they were all obliged to hand to the Government a copy of their statutes, and apply for official recognition. Nearly all complied, but received no reply of any kind until the expiration of the term, when it was officially announced that all of them had been recognised and approved. This result, so unexpected by the enemies of the orders, has caused an outburst of indignation on the part of the Liberals and Freemasons. Attempts have been made to stir up popular demonstrations and riots against the religious, but the Government has acted with considerable energy, and forbidden some of the projected meetings, including one to be addressed by the leader of the anti-conventual agitators, Heliodo Salgado—whose name, by the bye, seems singularly appropriate to his profession.

Our Colleges.—From the table at the end of this number it will be seen that our colleges in this country and Canada have an increase of 301 as compared with the same time last year. There has been, however, a decrease of 61 in the college department and of 49 in the post graduates. The gain is

140 in the grammar department, 157 in the commercial course, and 114 in the Preparatory Department.

Deaths.—The following deaths were omitted from our list on page 298: Mr. Patrick L. Ney, June 24, in St. Louis; Fr. Stephen Robert, Aug. 16, Montreal; Fr. Andrew J. O'Neil, Sept. 13, Chicago; Br. Maurice Foley Oct. 9, St. Louis; Br. Martin Corcoran, Oct. 17, Florissant, Missouri; Br. James McDonnell, Oct. 15, Frederick, Md.; Br. John J. O'Keefe, Oct. 17, Georgetown, D. C.; Fr. Theodore French, Nov. 3, Sault-au-Recollet, Canada.

The two Missionaries, Father E. A. Magevney and Father M. I. Boarman have gone to Honolulu, Hawaii for about six weeks' work. The Rt. Rev. Bishop of that city sent an earnest appeal to Father Frieden who felt that the need was so great that he could not refuse his request. They left San Francisco on Saturday September 30 and arrived at Honolulu on the following Saturday. After a two weeks' mission in the Cathedral at Honolulu and shorter missions in the suburban chapels they were to go to Hilo, near to Kilavea, the largest active volcano in the world. Their missions are producing the happiest results and they only regret that they must leave by the 19th of November to open another mission in Oakland, California.

Alaska.—We learn from a letter of Father Jacquet dated August 16 and published in the "Pacific Calendar" of St. Joseph's Church, San José, that the good Father has selected an elevated and central location for his church at Nome and has it well under way. He finds that much good is to be done there and that the miners are eloquent in their praise of Father Judge and the other Jesuit Fathers who have labored amongst them. The Father after recounting some of his sufferings, adds: "I am glad to have a chance of suffering a little for the church of Nome and thus help it more that way than otherwise. We are useless servants and I pray the Lord that if I ever accomplish anything here it may be to his honor and glory."

Latest from Portugal.—The result of the Portuguese measures regarding the approval of the religious orders does not seem to have been so favorable as we gathered last week. One telegram from Lisbon states that "the recognition of the forty religious congregations on the ground of the statutes laid down by the Government satisfies neither the Catholics nor the adversaries of the Convents, and may easily lead to fresh disturbance;" whilst another account says that the Italian monks of Loreto, who refused to submit to the regulations concerning religious orders, have left for Italy, and that the Franciscans and Jesuits have constituted themselves into "lay associations."

—*London Tablet Nov.* 9.

A Reprint of the First Number of the Woodstock Letters.—This number, which has been out of print for some time, has been reprinted and copies will be ready for delivery next January. Copies may be had on application.

Students in our Colleges in the United States and Canada, Oct. 1, 1901

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin Rudim.	Commer.	Preparat.	Augment. (Board.)	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Province Augment.
Md. N. Y. Prov.															
Georgetown [1]	299	200	12	87	10	140	137	[2]12	.....	.....	-34	2	28	-4	
Washington	220	.....	.....	220	.....	27	63	.....	.....	130	.....	.....	97	97	
Fordham	330	204	27	99	2	84	159	.....	25	60	24	13	35	72	
Worcester	341	255	.....	86	.....	226	58	[3]57	.....	.....	-16	-3	28	9	
New York	653	.....	.....	653	12	125	355	.....	.....	161	.....	.....	14	14	
Philadelphia	303	.....	.....	303	11	39	142	111	.....	.....	.....	.....	3	3	
Baltimore	164	.....	.....	164	.....	49	94	21	.....	.....	.....	.....	-35	-35	
Boston	370	.....	.....	370	.....	150	147	64	9	.....	.....	.....	-42	-42	85
Jersey City	86	.....	.....	86		19	37	30	.....	.....	.....	.....	-29	-29	
Missouri Prov.															
St. Louis	320	.....	.....	320	.....	85	139	.....	65	31	.....	.....	-20	-20	
Cincinnati	366	.....	.....	366	.....	95	190	13	51	17	.....	.....	-57	-57	
St. Mary's	323	295	.....	28	.....	87	78	51	107	...	38	.....	.....	38	
Chicago	400	.....	.....	400	.....	94	140	76	76	14	.....	.....	-4	-4	-86
Detroit	209	.....	.....	209	.....	85	112	12	.....	.....	.....	.....	-39	-39	
Omaha	209	.....	.....	209	.....	71	112	26	.....	.....	.....	.....	28	28	
Marquette	194	.....	.....	194	.....	61	66	43	24	.....	.....	.....	-32	-32	
N. Orleans Miss.															
Spring Hill	155	155	.....	.....	.....	39	59	.....	47	10	21	.....	.....	21	
New Orleans	466	.....	.....	466	.....	69	107	.....	127	163	.....	.....	137	137	188
Galveston	30	.....	.....	30	.....	.....	18	.....	.....	12	.....	.....	30	30	
Canada Mission															
Montreal (S. Mary's)	300	120	25	155	.....	130	73	49	.....	48	20	1	-41	-20	
St. Boniface	127	64	2	61	2	12	20	30	42	21	21	.....	7	28	-6
Montreal (Loyola)	145	47	17	81	.....	33	39	18	16	39	-3	7	-18	-14	
California Miss.															
Santa Clara	217	147	.....	70	.....	90	65	.....	62	.....	33	-10	21	44	34
San Francisco	249	.....	.....	249	.....	63	56	29	.....	101	.....	.....	-10	-10	
Buffalo Mission															
Buffalo	297	100	.....	197	.....	56	171	41	.....	29	12	.....	5	17	
Cleveland	185	.....	.....	185	.....	38	119	28	.....	.....	.....	.....	-9	-9	71
Prairie du Chien	64	64	.....	.....	.....	7	22	24	11	.....	21	.....	.....	21	
Toledo	113	.....	.....	113	.....	.....	113	.....	.....	.....	.....	.....	42	42	
N. Mexico Miss.															
Denver	157	92	17	48	.....	25	29	.....	68	35	17	7	-4	20	20
Rocky Mt. Miss.															
Spokane	200	97	.....	103	.....	38	65	.....	52	45	-2	.....	-3	-5	-5
TOTAL	7492	1840	100	5552	37	2037	2985	735	782	916	152	17	132	301	301

[1] Medical School, 115; decrementum, 2; Law School, 260; augmentum, 26; Dental School, 26.

[2] Special Class. [3] Special Latin and Greek, 52; Latin Rudiments, 5.

DECLARATION [1]

of the Provincials of the Society of Jesus in France.

We received, after this number of the *Etudes* had left the press, the following communication :

To the Editor of the *Etudes*,

We request you to insert in your next number the inclosed statement :

The time allowed by the law of July, 1901, to the religious orders for asking authorisation is about to expire. After mature reflection, the undersigned Provincials of the Society of Jesus in France, with the members whom they represent and from whom they are about to separate, declare their resolution to abstain from any application for authorisation. Other communities adopting the same resolution have already protested, by entering on the path of exile, against the situation which was being prepared for them under the Associations Law ; and from all quarters they have received the most signal and well-merited testimonies of respect and sympathy. As for us, who have reason to fear, from the frequent attacks of which we have been the object in Parliament, that our intentions are misrepresented and calumniated, we think it right to make known to the public the serious grounds of our abstention. We do not, indeed, disguise from ourselves that our conduct will be severely judged by some. They will affect to see in it a refusal to submit to the laws of the land, an inadmissible irreconcilability of conduct, and even, perhaps, secret and political designs. We protest against such an interpretation. The reason for our conduct is to be found solely in the bearing of the law which we are asked, as it were, by accepting it to sanction. We do not deem ourselves able to do so. In fact, this law—a piece of excep-

[1] This important statement of the four French Provincials of the Society, which we print here as a supplement, is published at the head of the last number of the *Etudes*, Oct. 5, 1901. We follow the translation given by the London *Tablet* of the same date, correcting its inaccuracies and supplying omissions.—*Ed. W. L.*

tional legislation—strikes at us in our most essential rights as free men, as citizens, as Catholics, and as religious; and by striking us it violates in us the inalienable rights of the Church.

This is what has been declared by a voice whose authority is disregarded by none: "We emphatically reprobate such laws because they are contrary to natural and Evangelical right . . . and to the absolute right of the Church to found religious institutions exclusively subject to its authority." (Letter of Leo XIII. to the Superiors of the Religious Orders, June 29, 1901.) Other voices have also been raised to condemn this law. The two Houses have heard the protests not merely of Catholics, but of a large number of their members, who, apart from any religious consideration, opposed it in the name of the principles of liberty. The religious whom they have so eloquently defended will cherish for them a faithful gratitude. In spite of their efforts, not merely was the law passed, but on the very day of its promulgation there appeared in the *Journal Officiel* a decree which, more accurately determining its spirit, added two new provisions not contained in the law and especially opposed to the dignity and rights of the Holy See. This was the Prime Minister's response to the protests of the Head of the Church. Next came the Administrative Regulation. On its appearance it was evident that the Government was resolved to show no forbearance. The provisions of the decree itself were not merely maintained, but aggravated. This was a fresh reply to the solemn complaints of the Holy See.

It was necessary, in order to justify the conduct of the religious who do not ask for authorisation, briefly to recall these facts. They amply prove that the authorisation to which the communities are to be subjected is designed, not to prevent certain possible abuses, as has been said, but irrevocably to enchain the communities to an exceptive law which violates the most essential rights of their members and of the Church. They prove that this law, conceived and passed in a spirit of hostility, will be carried out in the same spirit. In vain has the Prime Minister refused to identify himself with certain declarations of embarrassing frankness made in the Chambers. The law, by directly striking at the communities, strikes at the Church behind them. This its

authors know; this was their intention. And the studied haste of the Prime Minister in replying to each of the protests of the Holy See by a fresh aggravation of the law clearly shows that such is indeed the idea of the Government. And this is the chief reason which prevents us from asking for authorisation. The present law is but a fresh step forward in the war which is being carried on against the Church. It is the Church which is attacked in the communities, and it is the Church which the communities are defending by rejecting an authorisation designed to enslave them and to pave the way for the enslavement of the Church itself. For such an authorisation we cannot ask.

In making this declaration, far be it from us to condemn those of our brethren in the religious life who think fit to take another course. We know how full of anguish is the deliberation. Forced to choose between two evils, both very serious—between the ruin of every kind about to follow abstention, and, on the other hand, the profound infringement made by the law on the prerogatives of the Church no less than on personal liberty—hesitation is explicable, and the Sovereign Pontiff himself, under certain reservations, has allowed the communities the opportunity of choice. Several of them think that they are able to find a middle road of compromise satisfying the Government without sacrificing the rights of the Holy See. As for us, between the Government, which persists in requiring as a preliminary condition of authorisation the abandonment by the communities of canonical exemption, and the Holy See, which declares that "it will not permit the disregard or diminution of the direct and immediate exercise of its supreme authority over the religious orders or institutes" (Letter of Cardinal Gotti to the Bishops of France, July 10), we confess, with all the religious who have taken the path of exile or have dispersed, that we cannot discover a formula of compromise. Persuaded, moreover, that to ask for authorisation would be to give up to the adversaries of the Church works a hundred times approved by it, and to sacrifice our individual rights, our independence, and our dignity; that it would be striking a serious blow at our religious life itself and in its inmost part; that, placed as we are in a position to render France a signal service by resisting as far as we can a religious perse-

cution which is killing her, asking for authorization would be equivalent to refusing to sacrifice ourselves for her ; it only remains for us, we believe, to take the course dictated to us by our duty as Frenchmen, as Catholics, and as religious.

And we should fain believe that nobody among those who are not blinded by party spirit and sectarian passions will see in our conduct an act of insubordination or revolt, or anything but the accomplishment of what we consider our duty. It is a painful resolution which we have been constrained to adopt. All the works to which we have devoted our life are threatened with destruction. At a moment when the future seems to us very gloomy, our greatest regret is to be no longer able to labour for the welfare of France, and even to see imperilled in our missions works which were not without honour and utility for her. Yet we declare that we have no bitterness in our heart against those who condemn us. We do not forget that we are the disciples of Him who said "Pray for those who persecute you." That the merciful hand of God may deign to arrest France on the fatal slope down which she is being dragged is our most ardent prayer.

Paris, October 1, 1901.

R. de Scoraille, S. J., Provincial of Toulouse.
E. Peultier, S. J., Provincial of Champagne.
G. Labrosse, S. J., Provincial of Paris.
M. Bouillon, S. J., Provincial of Lyons.

Ministeria Spiritualia Prov. Maryland. Neo-Eboracensis, a die 1ª Jul. 1900 ad diem 1am Jul. 1901

DOMICILIA	Baptizati	Conversi	Confess. partic.	Confess. gen.	Commun. extra T.	Commun. in T.	Matrim. benedic.	Matrim. revalid.	Extrem. Unction.	Catecheses	Parati ad 1am Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebd.)	Novenæ	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sodales	Fœtus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.
BALTIMORE	106	49	45772	3679	3073	49633	59	4	69	340	93	202	154	107	...	7	1	.....	.....	6	7	400	361	719	3	660	4660	.....	.....	486
BOSTON COLLEGE ...	35	19	86540	5965	17567	66000	2	4	701	327	124	132	43	308	3	18	8	.....	4	4	5	867	.....	288	8	1800	13110	.....	.....	850
" St. Mary's	106	9	60906	3866	10474	39584	31	.....	653	80	124	161	455	109	...	5	...	.....	1	1	1	325	135	455	7	2622	2255	290	320	80
" Holy Trinity	198	12	27500	520	3500	18200	42	2	82	600	60	62	.....	120	105	...	.....	...	.....	...	1	90	.....	420	4	2275	2000	280	300	.....
FORDHAM	15	1	9430	246	1233	.....	3	.....	11	88	8	10	23	246	...	5	...	.....	.....	...	4	3	.....	7	4	107	190	.....	.....	.....
FREDERICK	103	24	13899	404	4657	11655	15	2	69	92	54	.....	182	144	...	3	1	.....	.....	4	2	66	87	275	3	358	920	68	32	220
GEORGETOWN COLLEGE	45	6	19577	1690	35372	7900	.....	5	185	381	3	.....	66	213	1	6	1	.....	.....	...	1	429	72	153	2	40	.....	20	15	20
" Holy Trinity	170	50	15412	30	341	18055	20	5	104	93	75	55	30	140	...	1	...	.....	2	5	1	72	.....	674	4	730	1350	88	108	600
JAMAICA MISSION	1992	623	36447	610	6846	36780	120	1	381	607	393	537	549	501	...	2	...	.....	1	3	2	439	162	10730	4	589	3820	1119	1580	2140
JERSEY CITY	260	34	67524	4036	7053	39160	67	3	328	412	378	.....	189	396	...	9	1	1	5	4	...	75	2	1506	9	700	4400	400	500	700
LEONARDTOWN	263	24	17209	775	615	16936	50	3	58	170	220	843	1	276	...	.....	1	.....	.....	...	...	.....	1	90	6	950	1375	.....	.....	680
MANRESA, Keyser Island	.....	.....	600	100	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...	.....	...	48	.....	...	...	.....	...	.....	...	.....	.....	.....	.....	.....
MISSIONARIES	.....	356	110572	58286	112	.....	93	186	6	804	1325	3015	2239	1269	7	16	5	1	100	...	9	4	.....	12	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's	519	132	120730	8908	4000	170705	184	33	2004	868	527	648	432	641	6	13	3	3	3	11	9	2547	.....	1656	9	4002	21250	556	460	1000
" St. Ignatius Loyola's	328	46	72310	1220	5620	65700	136	24	475	125	265	210	290	85	2	3	1	.....	.....	2	2	65	48	2875	6	2245	14000	365	390	960
" B.V.M. Lauretanæ	1149	.....	19500	3950	.....	22700	175	.....	150	370	140	.....	169	92	...	2	1	.....	.....	7	2	35	.....	662	5	425	.....	397	389	650
PHILADELPHIA, Gesù	236	45	84358	5048	6801	93625	79	14	465	192	554	626	237	143	...	10	4	2	.....	3	8	706	126	1227	5	1130	14500	408	450	950
" St. Joseph's	69	38	53489	2280	10	22735	28	.....	64	242	17	.....	190	61	...	1	...	.....	4	1	1	.....	.....	320	1	400	7000	184	178	650
ST. INIGO'S	130	12	6500	90	175	5850	22	.....	60	190	90	265	.....	175	...	.....	...	.....	.....	...	...	.....	.....	80	2	250	1000	.....	.....	350
ST. THOMAS'S	135	8	5400	575	130	5540	29	5	73	190	169	192	.....	140	...	.....	...	.....	.....	...	...	180	30	221	3	250	920	.....	.....	525
WASHINGTON	285	83	44580	286	425	60500	82	1	87	276	152	195	10	275	3	7	7	.....	3	2	5	89	.....	176	5	620	7500	256	500	850
WHITEMARSH	79	9	5250	75	54	4900	11	.....	23	98	119	.....	.....	225	...	.....	...	.....	.....	...	...	.....	.....	222	.....	.....	625	12	13	200
WOODSTOCK	41	13	3151	95	121	2025	6	.....	26	26	10	.....	74	60	3	8	2	1	.....	...	1	2	.....	49	2	70	70	.....	.....	140
WORCESTER	3	1	25802	496	4520	2500	.....	.....	5	.....	5	5	3	80	...	8	...	.....	.....	...	5	.....	2	40	2	150	270	.....	.....	.....
SUMMA	6267	1594	952458	103230	112699	760683	1254	292	6079	6571	4907	7096	5456	5791	25	124	36	56	123	53	70	6394	1026	22857	94	20373	101215	4443	5235	12051

Fructus Ministeria Prov. Missourianæ, a die 1 Julii, 1900, ad diem 1 Julii, 1901

	Bapt. Infant.	*Bapt. Adult.*	*Confess.*	*Commun. in T.*	*Commun. extra T.*	*Matrim. Bened.*	*Matrim. Revalid.*	*Ultima Sacram.*	*Parati ad Iam. Comm.*	*Parati ad Confirm.*	*Concion et Exhort.*	*Catech.*	*Exercit. Presbyt.*	*Exercit. Religios.*	*Exercit. Studios.*	*Exercit. Privat.*	*Mission.*	*Novem. et Trid.*	*Visit. Hospit.*	*Visit. Carcer.*	*Visit. Infirm.*	*Sodalit.*	*Num. Sodal.*	*Soc. Fæd. SS. Cord.*	*Alumni in Colleg.*	*Pueri in Schol. Paroch.*	*Puellæ in Schol. Paroch.*
Chicago, Coll. S. Ignatii	544	52	252488	192371	40025	155	13	1267	605	1221	1070	1844	.	15	5	12	4	16	252	39	5819	13	5906	6400	443	1456	1850
Chicago, Eccl. SS. Cordis	128	7	26731	36150	3300	32	7	138	165	315	558	779	.	7	.	.	9	13	53	.	1632	6	1285	2700	. .	360	454
Cincinnati, Coll. S. F. Xaverii	256	231	158108	100500	51617	83	16	681	298	300	894	1164	2	12	2	1	4	9	1183	66	1385	11	2723	6327	458	409	430
Detroit, Coll. Detroitense	45	107	59333	47000	2595	51	12	90	171	144	247	185	.	8	.	.	3	12	297	29	691	8	1449	5140	262	195	180
Florissant, Dom. Prob. S. Stanislai	18	4	31202	1089	20363	1	6	13	109	.	395	1036	1	10	25	7	10	18	13	.	33	1	29	. . .	. .	. .	. .
Florissant, Eccl. S. Ferdinandi	35	2	7295	17020	. . .	8	.	24	43	66	197	143	.	.	.	.	.	4	. .	.	152	3	105	610	. .	59	61
Florissant, Eccl. SS. Cordis	26	.	3977	5720	. . .	4	.	9	18	41	182	267	.	.	.	.	.	6	. .	.	62	3	290	285	. .	89	95
Kansas City, Eccl. S. Aloysii	53	9	11560	17800	48	5	1	22	34	. .	225	227	.	1	.	.	.	7	22	.	370	6	550	4290	. .	102	143
Milwaukee, Coll. Marquette	137	23	81303	50638	23505	58	.	185	196	203	547	813	2	10	1	2	7	11	344	4	808	8	1942	4000	230	398	472
Omaha, Coll. Creighton	34	25	26155	16970	16285	15	.	15	68	. .	322	470	.	7	1	.	.	7	17	.	104	7	520	1050	203	95	71
St. Charles, Eccl. S. Caroli	49	8	11618	7050	8840	6	3	21	27	. .	306	260	.	.	.	.	.	8	112	.	196	6	310	400	. .	81	83
St. Louis, Coll. S. Ludovici	147	290	129823	77615	49570	49	5	395	132	151	581	1215	1	23	5	.	.	27	489	90	764	15	2352	10934	377	40	80
St. Louis, Eccl. S. Josephi	118	5	38117	23325	8496	22	1	60	125	117	442	236	.	6	.	.	9	6	3	2	368	6	1511	1480	. .	270	310
St. Marys, Coll. S. Mariæ	63	7	18528	10258	9256	8	1	20	62	124	167	433	.	5	.	.	.	8	10	.	85	8	585	1101	323	113	133
Missio Hondur.-Britannica	1054	10	18335	18017	5145	200	10	250	242	333	1053	622	.	9	2	.	.	35	296	58	1663	13	672	506	108	840	632
Missionarii	17	152	131695	. . .	93741	9	166	9	747	736	53	. .	5	16	3	1	135	9	5	1	44	.	. . .	. . .	. .	. .	. .
Summa Totalis	2724	932	1009268	621523	332786	706	241	3199	3042	3751	7239	9694	11	129	44	23	181	196	3096	289	14176	114	20229	45223	2404	4507	4994